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IMPROVEMENT ERA

Organ of the Seventies and the Young Mens
Mutual Improvement Associations



Vol. XI. SEPTEMBER, 1908. No. 11.

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THE IMPROVEMENT ERA

The October number closes Volume XI; send your subscription early for Vol. XII, and get your friend next door to subscribe. Show him these unsolicited appreciations, and help us to raise the subscriptions to 15,000 for Vol. 12:

"I would like to see the ERA in every family. Our Mutual president told me about it; and so I said, 'Send in my name.' I have two numbers, and I thank him for speaking to me about it, for it is good reading and study; I am well pleased with it. May you have the best of success."—Thomas H. Smith, Lake Point, Tooele Co., Utah.

W. C. Crookston, secretary of the Pocatello Stake M. I. A., writes under date of November 26, 1907: "At Woodland Branch we found a most remarkable condition, namely: there are only eleven eligible members, ten of whom are enrolled, and seven of them are subscribers to the ERA. This branch is doing well in their studies. Our stake boards are holding a series of successful entertainments in the wards for the raising of funds to carry on our work."

"I desire to express my sincere appreciation of your excellent magazine. It has grown to be a necessity in my home. It is a common thing to find articles in the magazine that alone are worth the whole year's subscription. In my judgment it is the finest magazine I have read, and I wish it a long and useful life. With kindest regards to all of the officers of the ERA, I am, your brother, James Duckworth, President of the Blackfoot Stake, Blackfoot, Idaho, June 30, 1908.

"The Message of 'Mormonism' to the World," by James E. Talmage, F. R. S. E., being a synopsis of a sermon delivered before the members of a New Jersey congregation, Aug. 9th, will appear in the next ERA. Just the talk needed to enlighten men and women on the mission of the Latter-day Saints. Other articles to appear in the last number of Vol. 11 are from the pens of Prof. A. M. Merrill, Dr E. G. Gowans, Milton Bennion, A. M., Prof. Levi Edgar Young and others, on a variety of attractive themes. The ERA is full of good reading for everybody. Subscribe now for Vol. 12, \$2 with either *Science and the Gospel*, 205 pages; or *Lessons in Church History*, 117 pages, free.

IMPROVEMENT ERA, SEPTEMBER, 1908.

JOSEPH F. SMITH,
EDWARD H. ANDERSON, } Editors

HEBER J. GRANT, Business Manager
ALPHA J. HIGGS, Assistant

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IMPROVEMENT ERA.

VOL. XI.

SEPTEMBER, 1908.

No. 11.

THE NEED AND KIND OF EDUCATION.

EXTRACTS FROM TALKS TO STUDENTS.

BY DR. JOHN A. WIDTSOE, PRESIDENT OF THE STATE AGRICULTURAL
COLLEGE.

Utah is proud of her young men and women who have the will and courage to secure a modern education. Love of education and a persistent seeking for it have always characterized the people who founded and built this state. If I have read the history of the pioneers correctly, they saw amidst the heated toil of the early years great visions of the day when their children and grandchildren should be the possessors of the world's best knowledge, and should use it for the conquest of the mighty resources of the desert, then unconquered and forbidding. Compared with other commonwealths, founded under similar circumstances and of equal age, Utah ranks very high when the question of educational ideals and progress is raised. The spirit of education is in our state. It has taken hold of a large number of our young people.

Of course it is not absolutely necessary for a person to go to school in order to acquire an education. Our fathers and mothers, who were in this state before education became possible for all, are in most cases truly educated. However, their education has

come to them against great odds. Experience is a hard and expensive teacher. Schools and school training make the acquirement of an education easy and rapid, and enable those who use their opportunities properly, to enter early and effectively upon life's work. Life, which is the most precious gift in man's keeping, is so short that every day of it must be cherished and conserved. The school is a time-saver. It gives, without the costly price of experience, and in a few years, the education that, to be gathered out of school, requires half a life time. Whether acquired in or out of school, every successful person must have an education.

When speaking of education, human life with all its endeavors may be compared to one of our mountain streams. Our mountain streams roar and rage in the spring. When the season of high water is passed, they still flow on, but more and more gently until at the end of the season, low water, or perhaps absolute dryness, results. The life of every person passes similar periods. In youth there is a riotous excess of strength and possibility. As life goes on we become more quiet, though our energies move on, until in old age our strength is sufficient only for daily maintenance.

Have you been in one of our canyons in the spring time when the floods have been let loose and the vengeance of the elements seemed to be hurled against everything within reach of the roaring water? If you have seen this, you must have felt regret that all the energy wasted upon river bank and rolling rocks and trunks of trees could not be held back in some mountain valley to be carried down in canals or pipes as needed by man for some useful end. As civilization progresses, more and more of the spring floods will be restrained by mighty dams. The trouble and cost of putting in the dams will be paid for a thousand times by the increased service of the waters of the stream. The years that are taken out of youth by the public schools, the high school and the college, are very largely devoted to the building of a dam that holds back the energy and the restlessness of youth, and confines its strength so that it may be used under the direction of the intelligent will of later life. The years of education with all their effort may well be compared to the time spent in building a great dam across some canyon from rock bottom upward, until all or most of the water of

spring is held back as a quiet lake to be drawn upon as the people in the valley may need it. Though the roaring mountain stream is more impressive because of its noise and motion than the quiet waters of the reservoir, yet when the impounded waters of the reservoir are guided through high-lying, skilfully constructed canals or pipes and allowed, far down the canyon, to fall upon mighty water wheels, a thousand fold the power of the ungoverned creek appears, and the power thus liberated is continuous from the year's beginning to the year's end—it possesses the resistless steadiness of trained restraint. It is just so with education. Years may be given to the building of the educational dam and canals, but the energies which are thus held back and guided become stronger in their effect, and are made to last through life, to make every year of life a period of power. The great and happy life does not move by starts and jerks. It is evenly powerful. The young man, the middle aged man, and the old man, if the early training is right, have something on which to draw for power in all the emergencies of life.

Have you, this day, built your dam so deep that it touches rock bottom, and may resist the force of the rising waters? Is it high enough to hold back the God-given strength possessed by you? Is the canal leading from it well made? Are the headgates strong and well fitting? Are the water wheels large enough and modern? These are questions that ought to assist you in determining for yourselves whether or not your educational work is finished. This state will demand in the immediate future that all the high waters of every canyon be held back in reservoirs for the development of the state. This state demands, likewise, that all its true born sons and daughters so train themselves that their energies may be held back and guided by the process of education, in order that they may be used until the last day for the upbuilding of the state. Don't let us begrudge the few years given to school for the preparation for life's work.

I am sure that we are fairly well agreed that in this age of progress we cannot permit ourselves to be content with a half education. We want training sufficient to give us the best possible power over the circumstances that will come into our lives. May I say, however, a few words about the kind of education that this

state demands. Sometimes we have very erroneous ideas about the meaning of education. The knowledge of all the facts of the universe, were it possible to possess it, would not necessarily make a man educated. It is not Latin, or Greek, or mathematics, or chemistry, or physics, that determines whether or not we shall be called educated. It is not necessarily the number of years that we have attended school which determines our claim to the title, educated. The education of a person can best be measured, first, by the power which he has acquired over himself and over his environments; and secondly, by his attitude towards the world in which he lives. If a man has strength which enables him to use all his energies and opportunities in the right way for his daily needs, then he measures up to the first half of the educational requirement. If he has a quick and ready sympathy with all that is good and honest and virtuous, and a love for progress and a willingness to help the work on, then he measures up to the second half of the educational requirement, and the man is educationally complete. In seeking an education, therefore, we must look carefully to the acquisition of power, which comes in the school room very largely through drill, and to the acquirement of a generous outlook upon the world's work which will give us a human sympathy with all time.

In the course of the world's growth, the sum total of human knowledge has become so great that it is absolutely impossible for any one man to master even the rudiments of it. We must, therefore, select from the mass of accumulated knowledge those things that will be of greatest use to us and the land in which we live. We live in Utah: our education should be of such a nature as to fit us for life in Utah. It would be folly for us to study such matters as would fit us for life in China or Japan. Yet, the Chinaman having been educated for his life, may be as truly trained for life's affairs as we who know little or nothing of China and the Chinese. The time is past when it is necessary to study any one subject to acquire an education. Latin and Greek and Hebrew and mathematics, the pillars of the past education, are indispensable today, only for those who mean to use these subjects in the daily labors of their lives. The fundamental doctrine of the new education is that a person must choose such subjects of study as

will naturally cluster about the work that he will probably have to do in later life.

The water held back in the mountain valley by the mighty dam may be brought down the canal to the last rocky ledge and there allowed to fall back unhindered into the river bed below. The waterfall thus created will be a magnificent spectacle, beautiful to look upon, but of no earthly use. Many a general education obtained in high school or college may well be compared to such a waterfall. It is of no special use. The impounded water, on the other hand, brought along the high lying canal and then down the mountain side through a closed tube may be made to turn great turbines which in turn may operate great electric dynamos, from which currents of electricity are sent to operate mines, factories, light cities, or to give heat and light to a thousand happy homes. The water thus used, perhaps, does not afford the same grandly concentrated spectacle of the elements at liberty as does the great waterfall, but for us who live and dwell on earth, the light and power and heat add more to human happiness and human progress than the grandeur of the waterfall. Instead of using the water for generating power, it may be that you desire to use it for irrigating the fertile foothills. In that case, through a hundred little canal gates, the water is guided to a thousand little farms, there to be used for the production of fruit, or vegetables, or grains, or lucern, or any of the good things upon which we depend for our nourishment. It may be very difficult, in many cases indeed impossible, to use the waterfall for the purpose of driving the dynamo and also for irrigating the fertile lands of the foothills. It does not matter much what is done with the stored water. Power is needed, and so are the products of the farm. If one stream is used for irrigation purposes, another must be used for power purposes. The needs of the state will determine ultimately in which manner the water shall be used predominantly.

In choosing the work that you are to do in the years of your high school and college days, do not hesitate for a moment to choose studies with reference to the use to which they may be put in later life. If you intend to become teachers, and to give your lives to the teaching profession, then from the beginning choose such subjects as will enable you to reach the topmost place in that

profession. If you are to be engineers, do not hesitate, even though some call you one-sided, to choose subjects that will make you leaders in the kingdom of engineering. If you are to become artisans—carpenters, or blacksmiths, or carriage builders—seek such studies as will give you familiarity with wood and iron and the laws of mechanics. If you are really wise, and decide to lead the sane, healthy life of the scientific farmer, do not hesitate to choose such instruction as will give you power over the soil and sunshine, and other forces upon which plants and animals depend for life. If you girls hope to become mistresses of households, do not falter in your preparation for home duties. Choose such subjects as will teach you the dignity, beauty and possibility of home-making and home-keeping.

Whatever pursuit you may choose, the studies that it involves will give you the training that I have likened to the impounding of the waters of the mountain streams. By choosing studies that bear on some definite pursuit, you will be of direct and daily service to yourselves and your state. Be of use. It is not enough to be educated; you must be educated for something. Unless you have time to give your whole life to preparation, avoid the random tasting of a multitude of subjects. All truth is good; but in life, the strength is with the man who knows one book well from cover to cover, not with him who knows the first chapters of a hundred books.

Of course, there is that in any education which transcends the physical use to which it may be put. The awakened mind is the best result of the student's work. However, with the progress in knowledge, made in these latter days, the principles of almost every department of learning have been so fully explained, that all pursuits have become desirable from the intellectual point of view. The shoemaker who deftly and skilfully shapes leather into shoes, with a full understanding of the nature of the leather and other materials used, and who understands the controlling natural forces involved, leads a truly intellectual life. The blacksmith, who has been trained to understand the chemical and physical processes occurring in the welding and shaping of iron, and who does his work thus intelligently, leads as high a life, intellectually, as the lawyer or doctor. The farmer, who has been taught how the sun's

energy is taken up by plants and animals, and transformed in a thousand ways in the laboratory of nature, leads a life so richly intellectual, that he may well be the envy of other men. The housewife, who has been taught the natural laws that are used in the simple duties of the home, is lifted up more securely from the drudgery of life than is her sister who knows music, poetry, pedagogy or stenography and little else. An education to be useful need not be devoid of the holiness of beauty. On the other hand, the new education attempts, as one of its purposes, to glorify with the beauty of complete understanding, all the professions of man. Thus it is that medicine, law and theology are no longer the only learned professions. Sugar-beet growing may be made in every way as dignified as law; and bread-making, in its application of scientific facts, as attractive as medicine.

The new education believes in specialization. It is essentially industrial; that is, useful and practical, in its nature. It believes that education, to be of real value to the individual and to the community, must have for its purpose the utilization of the resources which are about us. In this state we have wonderful resources. Science has penetrated and illuminated the dark recesses of the professions of the past. Agriculture has become a profession as dignified as any of the learned professions, and it offers greater inducements in dollars and cents. Engineering, likewise, can justly be compared with any of the other professions. Domestic science, as the science of home-making and home-keeping, possesses all in the way of intelligent power that any profession can claim. The mechanic arts have been made worthy of the application of intelligent minds. We have learned that books are not the only means of education. In the laboratories, fields, and workshops, the mind may be trained. In the blacksmith shops, or the carpenter shops, mental strength and development may be gained through the guided use of the hands.

Above all, we are learning that men and women, to obtain the greatest degree of happiness, must return to a simple life with nature, and must choose their professions accordingly. To congregate and spend our lives in the uneasy rush of large cities, is far from being natural. To live restlessly in stuffy offices from morning to night, is contrary to nature. For the great majority of men to hanker for the life of the so-called professional worker

means a weakening of our whole social structure. Fresh air, sunshine, peace of mind, love, simple tastes and simple duties made bright by a trained intellect—these are the elements of happiness. Shoemakers, first class carpenters and other artisans, are becoming a rarity in our state. Many a young man is spoiling a good mechanic, in his foolish attempts to make of himself a poor doctor; many a young lady is withering a life of daily joy, in order to find a third rate career before the footlights. As education progresses, we shall see more and more the folly of departing from the simple, healthful life ordained for man by the Maker of All.

This state calls for volunteers; for men who are willing to put aside the traditions of the past; to think of other pursuits than the professions of law and medicine and theology; who will give themselves to the conquest of the untamed forces of this commonwealth. We need engineers to build dams, and shops, and roads and bridges; we need scientific farmers to grow fruit and cattle and grain; we need artisans of the highest type who will put their souls into their work; we need commercial men who will use the laws of political economy to build up giant enterprises. To the young men in this state who will give themselves to education for such specific purposes, health and happiness are in store. The state calls loudly for women who are not ashamed of the destiny which nature has placed before them; who will qualify themselves in English, music and art, only as these subjects may be part and parcel of the education of every woman,—but who will prepare themselves in all sincerity, with a complete sense of their responsibility, for the duties of wifehood and motherhood and the building of the home.

In education, the youth of Utah must not stop short of the completest; and it must be the modern education. Accept the conclusions of the new education. It is upheld by the lovers and the thinkers of our generation. It is founded on the best results gathered in from the battlefield of thought in all ages. We are nearly all of us agreed, now, that to be liberally educated does not mean to be stuffed with facts gathered from books, but that it consists in a broad attitude of mind, in an appreciation of all good, in a hope for a great and glorious future, in the possession of power over nature, and the attempt to be useful in our day and generation. This truth cannot be shaken from our race: that if

today is made glorious, tomorrow must needs also be glorious. Let us make our own generation the best in all the history of the world, and as sure as we live, the next generation will be the best also.
Logan, Utah.

REDEEMING THE WASTE PLACES.



House of Joseph H. Dean, at Redmesa.

The Redmesa Ward, San Juan Stake, Colorado, was organized by Elders Francis M. Lyman and George Albert Smith, May 27, 1908, Hyrum M. Taylor, bishop. A new meetinghouse will be finished this fall. Photos by George Albert Smith.



Temporary Meeting Place where the Redmesa Ward was Organized.

OUR PIONEER BOYS.

BY SOLOMON F. KIMBALL.

III.

The events witnessed by the pioneers, during the early years after entering these valleys, became so commonplace that they caused little comment, consequently no written record of them was kept. The art of photography was in its infancy, hence only few pictures of these early-day scenes were taken. Doubtless it will be interesting to the young readers of the ERA to learn more



Pah Utes—Buffalo Robe.

about the customs and habits of the Indians at the time civilization first broke in upon their wild lives and surroundings.

The Indian wigwams were curious-looking habitations. They were constructed of tent poles covered with skins of wild animals, sewed together with thread made of sinew. Sharpened bones and other instruments served the purpose of needles. The Indians called their tents "wickiups." Their clothing was made from the skins of wild animals, and beautifully tanned. The

poorer among them dressed in clothing made from rabbit skins,

with the hair side out. Their bedding was made of nicely dressed skins of buffalo, bear and other wild animals. Their food consisted largely of the jerked meat of big game, such as buffalo,



Pacer—Represents Poor Indian.

bear, elk and deer. They generally caught fish with seines and traps made from woven willows, but sometimes they shot them with bows and arrows. When the berries were ripe great quantities were gathered, dried and cached in dry places for winter use. Wild artichokes, segoes and other palatable roots, that grew in great abundance in the valleys and on the hillsides, were dug and used as food. Great quantities of pine nuts were gathered. What the early settlers termed a cricket and grasshopper famine, the Indians could well

call a cricket and grasshopper feast. When these hopping and flying insects passed over the land, many tons were gathered, dried or roasted by a slow fire, and then ground into meal. The hot cakes made from this meal at first sight looked quite savory to the newcomers, but the feeling was dispelled when the wings and legs of the grasshoppers were discovered in the delicious temptation.

Bows and arrows were the Indians' principal weapons, the former being sometimes made from split mountain-sheep horn, scientifically constructed and neatly bound with sinew. The arrows were made of grease-wood, or other wood, with sharp flints at one end, and three split feathers at the other, both ends securely fastened with sinew. The male Indians, from the gray-haired veteran

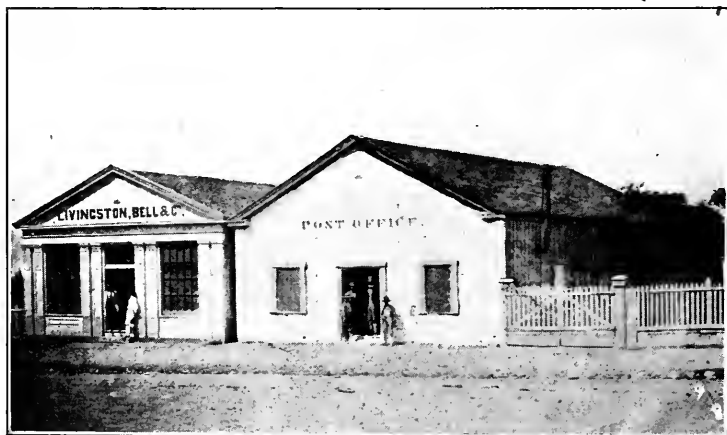


After the Feast—the Fat Boy.

to the small boy, each had a bow and a quiver of arrows slung over the shoulder and hung to the back. The warriors could shoot with these almost as effectually as the ordinary man can with a gun. The younger generation of pioneer boys took great pride in fashioning after the Indians in this respect, and in some cases learned to outdo them at their own game. During the summer season it was no unusual sight to see a crowd of boys dressed in buckskin pants and moccasins, shooting at a mark with bows and arrows. Many of them became experts at this sport. In those days

Indian with Bow and Arrows.

Livingston, Bell & Company's store was the business part of town. It was located where the Constitution Building now stands. The clerks and sports took great pleasure in watching the Indians and white boys shoot at ten cent pieces. The person who could hit a dime twenty paces away, won the prize. There was much interest manifested by all concerned, and quite a rivalry existed between the



Where the Constitution Building now Stands, Opposite Z. C. M. I., in 1855.

Indians and the boys. The Indians were very much humiliated to see Oliver Buell carrying away more dimes than any other one of the contesting parties.



Oliver Buell.

The pioneers learned many valuable lessons in economy from the Indians. When the service-berries, choke-cherries and other wild fruits were ripe, many families went into the mountains, spending several days at a time, gathering berries. These were dried and put away for future use. The common garden currants were also dried and mixed with service-berries. When stewed, these made a splendid sauce. The service-berries being sweet, supplied the place of sugar—a costly

luxury, which sold at one dollar a pound.

The new settlers learned the value of jerked buffalo meat. So, during the summer months, when times and circumstances permitted, they went out on the plains in parties to hunt the buffalo. Many of our brethren wore full suits of buckskin clothing. These suits became quite fashionable, and lasted for years. There were neither rich nor poor in those days; everybody knew everybody else, and though hard times knocked at many a door, the people were happy and contented.

Music was a rarity, although Uncle Dimick Huntington made lively melody with his martial band. On many an evening one could hear the boys practicing on the drums and fifes. The drums were made by Uncle Dimick. On the



Dimick Baker Huntington,

Interpreter and Member of the Mormon Battalion. Born May 26, 1808. Died Feb. 1, 1879.

Fourth and Twenty-Fourth of July the people of Salt Lake were treated to lively music. About fifty wide-awake young patriots belonged to the band. When they played "Yankee Doodle," and "The Girl I left Behind Me," the horses that were near by commenced, figuratively speaking, to walk off on their hind legs, and look for a place to jump off. There was besides a good brass band in town, but it was a tame affair compared to the drum and fife company.

Everybody was honest in those days, speaking in a general way, and one could leave the doors of his house unlocked, and be gone from home a month or two at a time, and return to find everything just as it had been left.



Ephraim Knowlton Hanks.
Born March 2, 1826. Died
June 9, 1897.



Charles F. Decker.
Pioneer Mail Carrier and Lieutenant
Utah Militia.

The mails were received from the East several times a year, and their infrequency almost made it appear to the pioneers that they were living in another world. Feramorz Little, Eph. Hanks, and Charley Decker, three of the bravest of pioneer boys, often loaded several pack animals with mail, and took it to Laramie, where other mail carriers from the Missouri river met them. Here they exchanged mails, and then returned to their homes in the mountains. It required from forty to fifty days to make the rounds, the Government allowing them one thousand dollars a trip. On

one occasion Eph. and Charley were caught in a fearful snowstorm, which blockaded their way for twelve days. They were well supplied with provisions, and managed to get into a cave with their animals, where they safely remained during that time. Their animals were compelled to subsist on pieces of jerked meat rolled in flour. It took ninety days to make that trip.

On another occasion their provisions gave out, and as their



Kanosh.

Chief of the Pauvantes, who had headquarters at the present City of Kanosh.

amunition had become wet, while crossing a river, they were unable to shoot game. There were plenty of fat buffalo near by, however, and they were determined to have some fresh meat, even though to obtain it they must engage in hazardous adventure. Eph., possessing a good horse and being a born athlete, chased after a big, fat buffalo, ran his horse close to its side, then with both hands grabbed its mane, jumped astride, and while the animal was running at full speed, Eph. with all his might drove his long knife into the buffalo's heart. This thrilling episode over, they jerked the meat and continued their journey as if nothing unusual had occurred. These two men each crossed the plains probably more times than any other white man. They performed the perilous journey upwards of sixty times.

Ephraim Hanks possessed the gift of healing to a remarkable degree, and always carried a small bottle of consecrated oil. Often he administered to the sick Indians, with wonderful results. To them he was known, from Salt Lake City to the Missouri river, as the man who could talk with the Great Spirit. Several time his life was saved, he declares, through the guidance of dreams. He was always found in the front ranks facing any danger that

threatened the Latter-day Saints. During the winter of 1850, we found him in company with about one hundred of his comrades fighting hostile Indians on the banks of the Provo river. The redskins were strongly entrenched behind a breastwork of cottonwood trees, and in possession of a double log house which stood near by. They were well armed, and made a stubborn fight. Little headway was made by the boys the first day. The snow was deep and crusted, giving the savages every advantage. Captain Geo. D. Grant soon discovered that nothing could be accomplished until the



Ute Indian Squaw and Pappoose.

red-skins were routed from their stronghold, which seemed impregnable; so he made up his mind to capture the house at all hazards. He therefore ordered Lieutenant William H. Kimball to select fifteen men, charge upon the house, and take possession. Among the heroes chosen were Eph. Hanks, Lot Smith, Robert T. Burton Orson K. Whitney, James Ferguson, John R. Murdock, A. J. Pendleton, Barney Ward, Henry Johnson, Isham Flynn, and five others, whose names are unknown. They were mounted on good horses; and soon after the word was given to charge, they were in possession of the double log house. When the savages saw them coming they scampered away in double quick time, after deliberately emptying their guns at the approaching enemy. The shower



“White Horse.” Kiowa Chief.

“He has taken more scalps than any other Indian on the plains.”

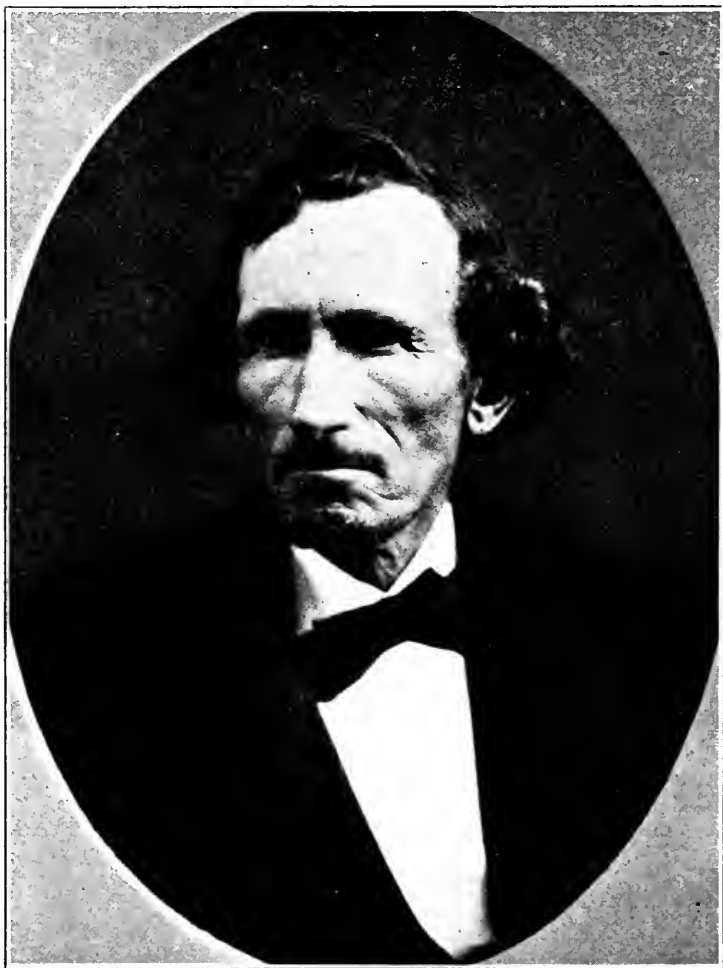
of cold lead from the red-skins' guns flew around the boys thick and fast. Nearly every one of their horses was killed. The men's clothing was riddled and torn with bullets. Several of the boys



William Henry Kimball. (September, 1890.)

Son of Heber Chase and Vilate Murray Kimball. Born Mendon, N. Y.,
April 10, 1826.

were wounded before they reached the house. Some of them afterwards declared that they actually saw the bullets turn aside before nearing them. That night the savages retreated in two



George D. Grant.

different directions, leaving their dead and wounded behind. The next morning the minute men followed the Indians. They were

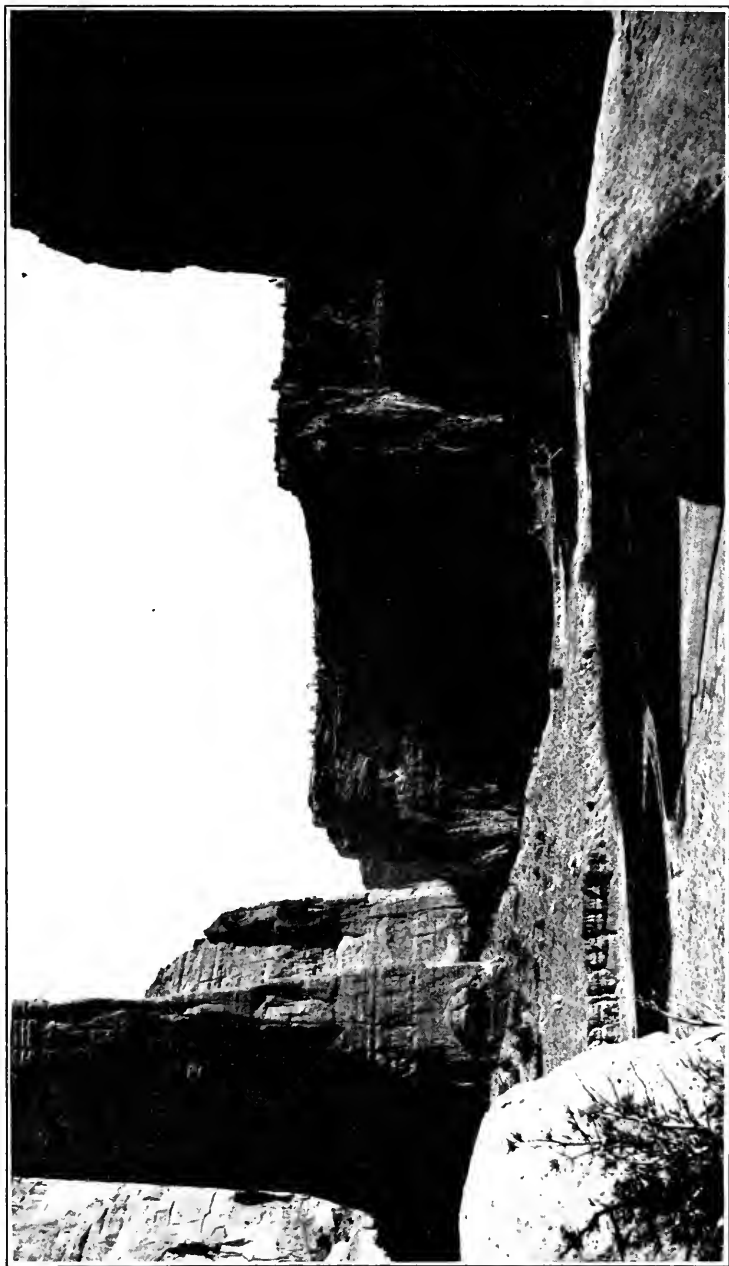
overtaken, and another battle ensued. Upwards of fifty red-skin warriors were killed during the three days' fight; the balance of their number escaped. Chief Big Elk, one of Chief Walker's leading generals, who led the fight, afterwards died from the effects of wounds received during the second day's engagement. Our boys lost only one man, Joseph Higbee, who was killed the first day.

The Goshutes, of Tooele county, had for several years been killing the settlers, driving off stock and committing all kinds of depredations. Their headquarters was located in Skull Valley; but when the Indians were in mischief they hid in the Cedar Mountains, some twenty-five or thirty miles farther west.

During the summer of 1851, a company of minute men volunteered to enter the stronghold of these bloodthirsty savages, and administer to them a lesson which it was believed they would never forget. The boys were not long in finding them. Early one morning they charged into their hiding place and annihilated nearly every warrior in the camp. They found tons of jerked beef prepared from stolen cattle.

The boys were so busy during these troublous times that they found no time to keep a record of the number of Indians killed nor even the names of their comrades who participated in these battles. Among those who accompanied this expedition were Geo. D. Grant, Wm. H. Kimball, Robert T. Burton, Rodney Badger, Nathaniel V. Jones, Wm. McBride, James M. Barlow, John Wakely, Charles Westover, and Jesse Terpin. There were many friendly Goshutes who took no part in plundering the new-comers, and who were living in Skull Valley when this trouble occurred. The authorities were continually pleading with the Indians to cease from their murderous and thievish work. They held out to them a blessing in one hand or a whip in the other.

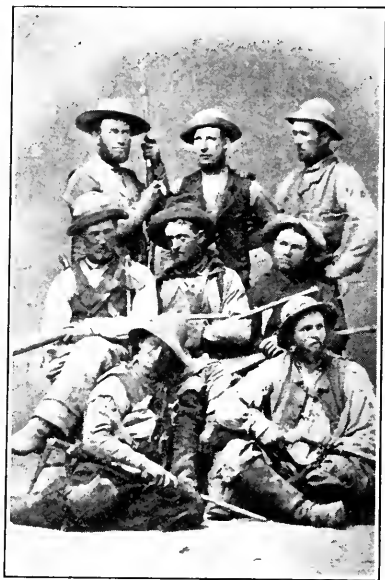
With all the advantages the Indians possessed in the three battles during 1849-50 and 51, in which so many Indians were killed, it is remarkable that our brave "Mormon" boys lost but one man. The savages undoubtedly came to the conclusion that the minute men were guarded by an unseen power, as it was almost impossible for the Indians to shoot straight enough to hit them, though they had no difficulty in killing their horses. After



A Lone Box Canyon in Utah.—Photo loaned by Alfred Lambourne.

these conflicts the red-skins were afraid to fight the boys in the open, and therefore after committing their depredations they always made a break for the mountains. What fighting they then did was from ambush, which method presented a difficult prob-

lem to the whites. The minute men were then compelled to adopt a new system of fighting which they learned by continually braving the terrible dangers that threatened them on all sides. Sometimes they were compelled to follow narrow and dangerous trails for miles, single file, through box canyons where the savages could have dropped rocks on their heads as they passed by. Often they were strung out so far that the Indians could have attacked the front ranks without the knowledge of those in the rear. Sometimes at night signal fires could be seen on the tops of mountains, along their route, made by the Indians to warn their red-skin friends of approaching danger. The boys fully realized that nothing



Group of Black Hawk Soldiers.
(Photo by C. R. Savage.)

Taken on the day they returned from the Black Hawk Campaign, July, 1866.
1—Alma Pratt, Conrad Wilkinson, Wm. B. Dougall. 2—Wm. Goforth, Solomon F. Kimball, Jasper Conrad. 3—Henry Snell, Edward D. Woolley, Jr.

but an overruling Power could bring them through such places alive. They had great faith in the blessings and promises made in the name of the Lord by their parents before leaving home. They were naturally of a religious turn of mind, and though they often remarked that their parents did the praying while they did the fighting, they never failed to attend to their secret prayers.

Salt Lake City, Utah.

(THE END.)

SELF-CONTROL.*

BY WILLIAM GEORGE JORDAN.

IV.—THE SUPREME CHARITY OF THE WORLD.

True charity is not typified by an almsbox. The benevolence of a check book does not meet all the wants of humanity. Giving food, clothing and money to the poor is only the beginning, the kindergarten class, of real charity. Charity has higher, purer forms of manifestation. Charity is but an instinctive reaching out for justice in life. Charity seeks to smooth down the rough places of living, to bridge the chasms of human sin and folly, to feed the heart-hungry, to give strength to the struggling, to be tender with human weakness, and greatest of all, it means—obeying the divine injunction: "Judge not."

The true symbol of the greatest charity is the scales of judgment held on high, suspended from the hand of Justice. So perfectly are they poised that they are never at rest; they dare not stop for a moment to pronounce final judgment; each second adds its grain of evidence to either side of the balance. With this ideal before him, man, conscious of his own weakness and frailty, dare not arrogate to himself the Divine prerogative of pronouncing severe or final judgment on any individual. He will seek to train mind and heart to greater keenness, purity and delicacy in watching the trembling movement of the balance in which he weighs the characters and reputations of those around him.

It is a great pity in life that all the greatest words are most degraded. We hear people say, "I do so love to study char-

* From *Self-Control; its Kingship and Majesty*. Copyright 1889 and 1905 by Fleming H. Revell Company.

acter, in the cars and on the street." They are not studying character: they are merely observing characteristics. The study of character is not a puzzle that a man may work out over night. Character is most subtle, elusive, changing and contradictory—a strange mingling of habits, hopes, tendencies, ideals, motives, weaknesses, traditions and memories—manifest in a thousand different phases.

There is but one quality necessary for the perfect understanding of character, one quality that if man have it, he may *dare to judge*—that is omniscience. Most people study character as a proofreader pores over a great poem: his ears are dulled to the majesty and music of the lines, his eyes are darkened to the magic imagination of the genius of the author; that proofreader is busy watching for an inverted comma, a mis-spacing or a wrong-font letter. He has an eye trained for the imperfections, the weaknesses. Men who pride themselves on being shrewd in discovering the weak points, the vanity, dishonesty, immorality, intrigue and pettiness of others, think they understand character. They know only part of character—they know only the depths to which some men may sink; they know not the heights to which some men may rise. An optimist is a man who has succeeded in associating with humanity for some time without becoming a cynic.

We never see the target a man aims at in life; we see only the target he hits. We judge from results, and we imagine an infinity of motives that we say must have been in his mind. No man since the creation has been able to live a life so pure and noble as to exempt him from the misjudgment of those around him. It is impossible to get aught but a distorted image from a convex or a concave mirror.

If misfortune comes to some one, people are prone to say, "It is a judgment upon him." How do they know? Have they been eavesdropping at the door of Paradise? When sorrow and failure come to us, we regard them as misdirected packages that should be directed elsewhere. We do too much watching of our neighbor's garden, too little weeding of our own.

Bottles have been picked up at sea thousands of miles from the point where they have been cast into the waters. They have been

the sport of wind and weather; carried along by ocean currents, they have reached a destination undreamed of. Our flippant, careless words of judgment of the character of some one, words lightly and perhaps innocently spoken, may be carried by unknown currents and bring sorrow, misery and shame to the innocent. A cruel smile, a shrug of the shoulders, or a cleverly eloquent silence may ruin in a moment the reputation a man or a woman has been building for years. It is as a single motion of the hand may destroy the delicate geometry of the spider's web, spun from its own body and life, though all the united efforts of the universe could not put it back as it was.

We do not need to judge nearly so much as we think we do. This is the age of snap judgments. The habit is greatly intensified by the sensational press. Twenty-four hours after a great murder there is difficulty in getting enough men who have not already formulated a judgment to try the case. These men in most instances, have read and accepted the garbled, highly-colored newspaper account; they have to their own satisfaction discovered the murderer, practically tried him and—sentenced him. We hear readers state their decisions with all the force and absoluteness of one who has had the Book of Life made luminant and spread out before him. If there be one place in life where the attitude of the agnostic is beautiful, it is in this matter of judging others. It is the courage to say: "I don't know. I am waiting further evidence. I must hear both sides of the question. Till then I suspend all judgment." It is this suspended judgment that is the supreme form of charity.

It is strange that in life we recognize the right of every criminal to have a fair, open trial, yet we condemn unheard the dear friends around us on mere circumstantial evidence. We rely on the mere evidence of our senses, trust it implicitly, and permit it to sweep away like a mighty tide the faith that has been ours for years. We see all life grow dark, hope sink before our eyes, and the golden treasures of memory turn to cruel thoughts of loss torturing us with maddening pain. Our hasty judgment that a few moments of explanation would remove, has estranged the friend of our life. If we be thus unjust to those we hold dear, what must be the cruel injustice of our judgment of others?

We know nothing of the trials, sorrows and temptations of those around us, of pillows wet with sobs, of the life-tragedy that may be hidden behind a smile, of the secret cares, struggles and worries that shorten life and leave their mark in hair prematurely whitened, and in character changed and almost recreated in a few days.

We say sometimes to one who seems calm and smiling: "You ought to be supremely happy; you have everything that heart could wish." It may be that at that very moment the person is passing alone through some agony of sorrow, where the teeth seem almost to bite into the lips in the attempt to keep feelings under control, when life seems a living death from which there is no relief. Then these light, flippant phrases jar upon us, and we seem as isolated and separated from the rest of humanity as if we were living on another planet.

Let us not dare to add to the burden of another the pain of our judgment. If we would guard our lips from expressing, we must control our mind, we must stop this continual sitting in judgment on the acts of others, even in private. Let us by daily exercises in self-control learn to turn off the process of judging—as we would turn off the gas. Let us eliminate pride, passion, personal feeling, prejudice, and pettiness from our mind, and higher, purer emotions will rush in as air seeks to fill a vacuum. Charity is not a formula; it is an atmosphere. Let us cultivate charity in judging; let us seek to draw out latent good in others, rather than to discover hidden evil.

It requires the eye of charity to see the undeveloped butterfly in the caterpillar. Let us, if we would rise to the full glory of our privilege, to the dignity of true living, make for our watchword the injunction of the supreme charity of the world—"Judge not."

(TO BE CONTINUED.)

FOUNDATION STONES OF FAITH.

BY B. CECIL GATES.

The youth just entering the field of theological investigation is often so bewildered by the many diverging lines of thought and theory that he can hardly decide what course he should follow, in order to find the coveted prize of truth.

To solve the most important problems connected with our present existence, we should know something about the origin and purpose of life, but when by the light of reason we attempt to locate the end or the beginning we are at once conscious of our mental limitations; and, amid the endless tangle of incoherent and conflicting ideas, we are apt to feel as if we were adrift on the ocean without a chart or compass.

In any process of reasoning it is impossible to arrive at true and sound conclusions, if the premises from which we start are false or unsound. To illustrate: as a basis of action my friend assumed that the object of life was to become acquainted with laws of good and evil that govern it, and that it was necessary to commit sin or break laws in order to understand the full force of their negative, as well as their positive, effects. Reasoning from such a hypothesis he decided to go to the very bottom of sin, in order that he might rise above it and be able to appreciate the good. I need only say that his life was a failure. His philosophy was dangerous and his conclusions unsound, not because his reasoning was weak, but because his premises were false.

The young man who has an active mind is so anxious to find some base for his mental activities that he is apt to accept as fundamental truths certain thoughts and ideas which are in reality only approved theories, and which in most instances are regarded

as such, not only by matured scholars, but also by the very men who have advanced the theories.

When we consider the relationship between fruit and seed, as applied to action and thought, we shall see at once that the embryo of character, and hence of destiny, is at first merely an assumption or hypothesis on the part of any individual. Then, how important it is that our thoughts or faith should have a firm foundation. Therefore, before accepting any theory which would tend to affect our course of thought or action, we should try to determine what the ultimate result or ending will be. This observation should be taken not from the low viewpoint of personal interest, but rather from the high plane of the public good.

Suppose there was a much favored country of which you knew only by report, and you had a desire to reach that land, but found yourself adrift on the ocean without chart or compass and so far out that even with the most powerful field glass to aid your natural vision you could not discern any familiar object on either shore by which you could take your bearings or determine your course! What would reason suggest under such circumstances? Perhaps, that you follow some other vessel. It is not likely, however, that you would choose one just drifting around, bound for nowhere in particular but hoping perhaps to run into some "treasure island." Would not reason suggest that you follow an ocean liner whose prow seemed turned towards some fixed point in the heavens, and which, regardless of wind or tide, was holding to her course, as if the captain was familiar with the route?

We drift out on the great ocean of life entirely unconscious of our surroundings, in quite the same way that we might be borne out to sea in the silence and darkness of night while we were still unconsciously resting in the cabin with the visions of dreamland floating around us. By the time the torch of reason is kindled, and we are awakened to the realization of the fact that we must assume the responsibility of directing our own life's journey, we find our finite vision is insufficient to define or locate even with the aid of the best telescopic theories any object in the past or future upon which we can safely base present operations, or determine the "way" which leads to the bright harbor of human happiness. Birth may look like the beginning, and death

like the ending, of the journey, but these points are just as elusive and uncertain as the horizon which seems to mark the bounds of sea-space.

Young man, if you are about to lay your hand on the wheel and take charge of your own bark of life, be sure that you do not change your course because you are running counter to the tide of public opinion or because the wind of opposition may blow full in your face. Neither should you be too ready to follow the beautiful yachts and stately-looking crafts which may be crossing your path; for, after all, their object for sailing may be only for pleasure or for plunder. Reason would suggest that you consult the chart used by your father until you are able to distinguish between a pleasure yacht and a merchant vessel, or between a pirate skipper and a legally chartered steamer.

Now to change both symbol and metaphor, let us ask the question: is there not towering somewhere above the fog of abstract ideas, scientific theories, conflicting philosophies and theological dogmas, some real example, some tested line of conduct, some great character who stands out like the fixed star of the north, some individual bearing the seal of legal authority, and holding aloft the flag of the kingdom of peace? There is without doubt such a light shining in the world. The gray mist of two millenniums is not sufficient to dim its brightness. The dismal oblivion of the remote past which has swallowed up nations and kingdoms, appears only as a somber background against which the name and personality of Jesus Christ stands out more boldly and brilliantly. According to his own teachings he is "the way, the truth, and the life." The experience of eighteen hundred years has served only to establish his high claims. For to the very degree that individuals and communities have followed "in his steps" have they found peace, rest, social contentment and national prosperity.

So potent and uplifting has been the example and the precepts of this great character that even the infidel and the agnostic have, generally speaking, accorded to him the first place among ethical philosophers.

Such persons, however, deny the underlying principles upon which he stood, and the overarching hope that stimulated and sus-

tained the very actions which they admit to be consistent and noble. But is there not something paradoxical in the position that they assume that he was *wise* in actions but *foolish* in motive; logical in his *statements* but unreasonable in his premises; that his course of life was straight and direct, but that the goal he expected to reach was only a phantom?

His life, which has proved the most successful of all earthly lives, was acted out on the hypothesis, or rather from the actual knowledge, that God was his father, that men were his brothers, and that life was eternal and perfection of character possible.

Even though our spiritual intuition may not be sufficiently developed to grasp this truth, as to the fatherhood of God, as a matter of knowledge, are we not justified in accepting it as a matter of faith? Shall we not proceed to act from the view point that all things are presided over by one who has a special interest in the development of man; that life in itself is immortal and eternal, and hence, that all heights of knowledge and power are possible to human beings?

Such a philosophy is good for man. It will naturally inspire that living faith which stimulates to the most heroic action, that hope that illumines our darkest hours, and that love for our fellows which must necessarily precede and be associated with that period still in the future which we refer to as the Age of the Brotherhood of man.

Portland, Oregon.

YOUR PAST.

(*For the Improvement Era.*)

Each day of life is built upon the past,
 Just as each stone is mortared in the wall;
 But when a day is added, fixed and fast,
 Cemented to the great, eternal past,
 You cannot re-arrange it, nor recall.

Then, builder, give each day the destined place
 That God, the architect, for it designed.
 Your past will stand in beauty and in grace;
 In rising splendor to assume its place,
 And mark you as the noblest of your kind.

Cove, Utah.

LOUIS LARSEN.

THE LATTER-DAY SAINTS IN MODERN ATHENS.

BY ELDER JOSEPH F. THORUP.

[The author is one of the young scribes now engaged in assisting in the translation of the Book of Mormon into the Greek language. He left Salt Lake City, on his present mission, two years ago last February. Besides the accompanying view of Athens, and the portraits of the scribes, he sends the ERA a copy of Dr. Talmage's *The Story of Mormonism*, a book of 116 pages just translated into Modern Greek. Readers of the ERA are familiar with the original text which has already appeared in this magazine.—EDITORS.]

This letter is concerned with only one of the several topics suggested by the ERA when I was requested to write on how I am

getting along. But the ERA could not possibly have asked any other question that would suggest so speculative an answer. It is impossible to estimate a pursuit so *nitor in adversum* as the propagation of a system of belief that is so directly contrary as is that of the Latter-day Saints to present day accepted Christian notions. But religion has become a topic most unabsorbing among men of popularly conceded good sense, despite the extravagant fancies of a few that the world is growing religious.



Joseph F. Thorup,
A Scribe in the Translation of the
Book of Mormon into Greek.

In conversation with an editor of one of the more popular papers here, he was asked regarding the church, and the attitude of the people towards her. "The more clever people," began the editor, "Do not believe in anything," put in a second editor, who had just entered the room. "The more clever people," repeated the editor, "do not believe in God." Indeed, go where you will among the more educated, and the exception where this is not the attitude, is indeed rare. Religion is a subject they dismiss with a shrug of the shoulders, with the assertion that it is "something" they "have risen above." Two thousand years ago the Greeks worshiped The Unknown God; today, they worship The Unknowable God of St. Paul. A retrogression, indeed. If the Greeks were heathens then, what shall they now be called? Atheism, is the logical fruit of false Christianity. Place, then, the cultured, or the more educated, on one side, and the ignorant, superstitious poor, (the only true adherents of the church) on the other, and you see conditions pretty fairly. A system of principles and faith such as "Mormonism" presents, will naturally, therefore, have difficulty to enter a world so dominated. But the Church of Jesus Christ of Latter-day Saints must be expected to run counter to popular prejudice, especially in a land where religion is not broadened by modern thought and civilization, and where the old fashioned notion of hell is still decried from the pulpit.

"Mormonism" is as new in Greece as it was to the world when first announced by the Prophet Joseph Smith, and quite as



Lucie Karaja,
A Scribe in the Translation of the
Book of Mormon into Greek.

startling. "Angels come from heaven!" they gasp; "God with a body in fashion like man's! Blasphemy! you have insulted God!" So the believing cry, crossing themselves in horror. Even as I pass,



Athens, Greece, as seen from the Acropolis.

some will cross themselves to avert the evil eye. But still, the Greek is not fanatical.

The Greek thinks of little else than of hearing something new, and in nothing does the Greek of today show his descent from the classical Greek quite so much as in his love to tell or

hear some new thing: Wherefore, we have no difficulty whatever in getting the people to listen to us.

Although proselytism is forbidden by the first article of the constitution, the Greek orthodox church is singularly tolerant. A spirit of freedom breathes over the land. In feelings and aspirations, the Greek is typically American. And no wonder, for the families are few that have not one of their members or some distant or near relative in America, and I have been told that half of Sparta are Greek Americans, and the other half are expecting to emigrate.

At present our work is necessarily introductory. Whatever our success may be, we feel there can be no discouragement in the work of the Lord. "Mormonism" has come to this land in fulfilment of prophecy, and that there are those here who will accept the gospel, is proved by the many investigators we have. Our branch here numbered once nearly a score, but three have gone to America, and others have gone elsewhere in search of work. But we are confident that in time the branch will take root and grow. At present we may not be looked upon with much favor, but it is only a matter of time when this condition must change.

Our coming to this land seems to have agitated the tranquility of the protestants here, as the following excerpt will show. I translate from the *Star of the East*, a weekly magazine published by the Presbyterians of this city:

It is not unknown to us that there came to Athens, some time ago, missionaries of the sinister and soul-destroying delusion called "Mormonism." We did not say anything in the columns of the *Star* about them, believing that these agents would soon abandon the Greek land, which has very little use for this sect; but because they not only continue to remain and work, but have even published a tract setting forth, in the Greek language, the notorious story of the founding of "Mormonism," and enticing the people to purchase the Book of Mormon, and embrace it as the Word of God, we feel compelled to treat this subject—not to prevent the spread of "Mormonism" in Greece (for this old woman's tale is not easily believed) but the blood-letting of the purses of our fellow citizens.

Among the tracts that we have had translated and printed are the *Rays of Living Light*, by Elder C. W. Penrose, of which some four thousand have been printed and distributed. We had five thousand *Restoration of the Gospel* printed, and the greater half has already been distributed. Morgan's *Plan of Salvation* has been

translated, but not yet printed, as we are financially stunned. The publication of Dr. Talmage's *Story of Mormonism* has drained our pockets of the last penny. We printed only a limited number, three hundred in all, as we had insufficient means. But this is not all that has been done. With the permission of President Booth of this mission, we have undertaken the translation of the Book of Mormon, and for the past four months we have been working steadily at this. But it is a great undertaking, and it will require several months yet to complete the translation, at the rate we have been translating.

The translation of the Book of Mormon was first talked of by President Booth. But months passed, and nothing was done, then again the matter was taken up, and after some misgivings, permitted.

We could not prevail upon the translator to have his photo taken, but I enclose, the photos of his two scribes.

Lucie Karaja is the daughter of our land-lady. Though still very young, she now graduates from the Arsakion, where she has been studying preparatory to teaching school. Miss Karaja is uncommonly bright for her age. Besides her own language, which she speaks and writes almost perfectly, (and here let me say there are few who can do this) she readily reads the philosophers. No one unacquainted with the Greek classics can appreciate the years of ardent study required of the student who masters them. Miss Karaja also reads and writes French and has now learned English.

Let me close my letter with a word of thanks to the ERA, a magazine I shall never be without. For months the ERA has been my only companion, and the amount of inspiration that I have received in the perusal of its truth-illuminated pages is inestimable.

Athens, Greece.

ROMANCE OF A MISSIONARY.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "MARCUS KING,"
"THE CASTLE BUILDER," ETC.

XI.

INDIVIDUALS AND INDIVIDUALITY.

When Grace Wells was strong enough to be out, Willard Dean went back to London and to work. Grace would remain yet a few days with her friends, and then she promised Willard to call on him on her way to Berlin.

London seemed to awaken Willard as from a dream. The streets with their ever-flowing human tide were real enough—that which he had just left must have been a dream of mingled pleasure and pain.

But now to work again. Time was precious. He had many friends and investigators on whom he must call. Willard shook his mental self vigorously, to get rid of the last vestige of drowsiness.

As soon as possible he called on his friends, the Loring. They were all glad to see him and they plied him with many questions. He had remained away so long that they feared he had been released and had returned home.

"Oh, no," replied Willard, good naturedly. "My work is not complete until I see some of you good people members of the Church."

"Well," replied Mrs. Loring, "your release is then due at any time, for there were a number baptized last Sunday, and Nora was among them."

"What?" asked Willard, as he held out a hand to Nora, "Is that true?"

"It is true," she replied. "I could not wait longer, not even until you came back."

"I am very, very glad," he said, as he looked into the strong face of the young woman, now beaming and made more beautiful with the light of truth.

"Who else that I know was baptized? I like to hear good news."

"Dwight Thornton," said Mrs. Loring; "and I myself would have liked nothing better."

Willard understood that Mr. Loring would have objected to his wife's being baptized, and it is not permitted to baptize a woman without the consent of her husband.

They talked pleasantly over the tea table, and Willard told them why he was detained in Stonedale.

Elder Donaldson's party was well on its way on the continent, he explained, and Grace Wells was to be in Berlin within ten days. He expected her to stop off in London for a few days' visit.

"She is not strong yet," Willard said, "and so she must be careful. I should like to get her lodgings in some quiet neighborhood like this. Have you rooms, Mrs. Loring." He looked around on the immaculateness of the little home, and thought how Grace would enjoy staying in it.

"We shall be delighted to have her stay, you know, Elder Dean," replied Mrs. Loring. "Let her come right here. She shall be welcome, if she can put up with our small rooms and simple fare."

It was raining when Grace came to London. The fifty tons of soot, which, it is stated, hangs suspended in the air above the city must certainly have been well mixed with the descending rain; and this mixture, no doubt, accounts for the general black color with which everything in London is painted. Willard met Grace at the station, and placed her in a closed carriage in which they drove to Mrs. Loring's. A cozy fire was in the parlor grate, but Willard and Grace preferred the dining room in which to make themselves at home.

"I am going to take you to the cleanest house in London," Willard had told Grace in the carriage; "but be careful of the bric-a-brac in the parlor."

Although it was yet summer, the rain was cold. Mrs. Loring therefore had a fire in the grate of the cozy bedroom into which Grace was ushered. When left to herself the girl examined the room. The painted floor shone as if it had been finished but yesterday. The walls were without a stain. The window and its curtains contained not a speck of dust. But the bed! Such a mass of snow-white linen she had never seen on a bed before. She was fearful that her touch would stain that whiteness; and yet she longed to bury herself in the sweet cleanness, and rest content.

Willard went into the kitchen where Nora and Mrs. Loring were busy.

"Mrs. Loring," he said, "I met Dwight Thornton this morning, and I invited him to our little tea party this afternoon."

Nora started and her face flushed, but Willard appeared not to notice it.

"You see," he continued, good naturedly, "I believe it's all right sometimes 'to skin the cat and ask permission afterwards.'"

"We shall be pleased to see him," replied Mrs. Loring.

Dwight Thornton came about tea time, clean, quiet—a changed man. He had with him his little girl, also clean and tidy. Nora greeted him in a careful, yet friendly manner, and the child gladly went to her outstretched arms. Willard could see that this was not their only recent meeting.

Mr. Loring came home, and they all sat down to the table. Afterwards they went into the parlor, and Grace played a number of selections on the piano. Then there was general conversation, which in time led to gospel subjects. Mr. Loring listened but made no comment.

"What you told me about self-effort," said Dwight Thornton to Willard, "set me to thinking; and I could plainly see that if I was to get any help from any outside source, I must first exert what little initial force I possessed. I read carefully the thirty-second chapter of Alma in the Book of Mormon, as you suggested to me, and I received much help from it. The unbelievers were told to

awake and arouse their faculties, and put the word of God to the test; and I did this."

"'Mormonism,' " said Willard, "or in other words, the gospel of Jesus Christ, comprehends all truths, and among the most sublime of these is that of the importance of the individual. The religions of the East teach that in time the individual will be annihilated, and that personality will be lost or swallowed up in some uniform state of existence; and modern Christianity is fast drifting into a similar condition of belief. It is pretty hard to describe this unreal, and to me, unthinkable condition. On the other hand my religion teaches me that the ego or intelligence of man is one of the original units of the universe. The fact that there are no two individuals alike goes far to prove this statement; and I think that one of the chief purposes of life is not to destroy this individuality, but to develop it. As we progress in the scale of intelligence I shall be more myself and you will be more yourself. This may sound selfish; but in truth it is not."

"I have some faults that are very personal to me," said Mrs. Loring. "What about them?"

"Our faults are no part of our original selves. They are accretions which are gotten rid of as we perfect ourselves. Some day I hope we shall be faultless, but not attributeless; we shall be one with Christ as he is one with the Father, but we shall have individual form, feature and characteristics to distinguish us from each other. The countless leaves of a tree may all be perfect, yet no two be exactly alike."

Mr. Loring lighted his pipe. As a rule, smokers have lost the delicate sense of courtesy. Tobacco smoke is most obnoxious to some persons, and yet smokers who would not think of annoying people in others ways, make no scruples of puffing smoke into their faces. Mr. Loring was no exception to this rule; clouds of smoke arose from his pipe up to the ceiling.

"This subject is further illustrated in another way," continued Willard, addressing himself to Mr. Loring. "For instance, there is no woman in all the world just like your wife. Her personality, something about her—call it what you will, differentiates her from all others. That is what drew you to her—that subtle, essential element which makes her Susan Loring, and no one else.

You want that preserved, otherwise the term 'my wife' would lose its most precious element; you want that in this life, you want it always."

Mr. Loring gave a little grunt which could not be distinguished from yes or no, but which could have been taken for either. The wife could see that either Grace Wells or the smoker would have to leave the room, and so she called her husband into the kitchen. He came back to the parlor again without his pipe; and Willard wondered whether Mr. Loring fully appreciated the argument on woman's personality—especially his wife's.

During this little discussion Grace Wells sat by the grate in an easy chair, between a frail flower vase on one side, and an equally fragile piece of statuary on the other. She dared not move to the right or to the left, but she looked across to where Willard Dean, the missionary, sat. As she listened to his talk, she wondered at the change that had come to him. He had left home a shy, reticent boy, shambling in gait, awkward in manners, and blundering in speech. Now she found a man, tall, straight, walking with head erect and firm step. He looked with a steady eye into the face of the person to whom he was speaking, and he spoke as if he was sure of what he was saying. His speech and actions were those of a man who had come into the possession of his own. Grace thought as she looked at him, that she would not now dare to treat him as she once had done, even if she should have the opportunity or the wish.

When the party broke up that evening, Willard and Dwight Thornton walked homeward together. The little girl was not with her father, therefore Willard asked about her.

"She was asleep and Nora asked me to let her stay. I couldn't refuse. Nora is very kind."

"Are you getting acquainted again?" asked Willard.

"We meet at services only," was the reply. "When I ask Nora Loring to marry me—which I intend to do again some day—she shall have no occasion to refuse me, at least on account of the old charge."

"I glory in your determination, brother. God bless and prosper you in it."

Willard did not neglect his work because Grace was in London. He asked the conference president to spend a little time with her and show her some of the sights. In the week that Grace was at Loring's, Willard called twice. The afternoon of the day she was to leave for Berlin, Willard visited the British museum with her.

Willard took her across London bridge. It was a little out of the way, but he had an object in it. When they paused midway on the bridge Willard said to her:

"Do you remember when we used to play 'London bridge is falling down?' "

"Yes; I remember."

"Do you recall the time when you became angry at me because our side lost?"

Grace had no recollection of such an event.

"Well, *I* remember it."

"You have been forgiven long ago, Willard," she said. Then after a pause she continued: "London bridge isn't going to fall yet awhile. It seems solid enough to stand for ages."

"But I wouldn't object to having the play bridge fall again," said Willard. He looked into her face and saw that she understood. And that was the nearest Willard came to "love making," according to his own judgment.

On their return that evening Grace was handed a letter from Stonedale. It was from Bessie Fernley and stated that Elsa was seriously ill.

"Poor girl," said Grace, "she wasn't well when I left. See, it says 'seriously ill.' She wore herself out waiting on me." Grace mused for a moment as she slowly folded the letter.

"I'm going back to see her," she said.

"But you were going to Berlin in the morning."

"Berlin can wait. I believe I owe my life to Elsa's care, and I'm going back to see her and help her."

"You are not strong—you must be careful—you—"

"I'm going to Stonedale in the morning. Will you help me to the station?"

The next morning Willard saw her safely away. He expected

a letter the day after, but none came. On the third day he received a telegram which read:

"Elsa is dying. Come immediately."

XII.

BROTHERLY AND SISTERLY LOVE.

Willard Dean sped northward on one of England's fastest express trains. It was morning when he arrived at Bradford, and he immediately went to the elders' quarters. None of them was at home, so he took the tramcar out to Stonedale.

Bessie met him at the door, and let him in. She was haggard and pale and quiet.

"Yes; she is yet alive," she said in reply to Willard's question. "Mamma is lying down trying to rest, but I shall call Sister Grace."

In a few minutes Grace came. She also looked worn and tired. She took Willard's proffered hand (it becomes second nature for a missionary to shake hands) and then led him quietly up the stairs. They paused at the sick girl's room and Grace softly opened the door and peeped in. She closed it again, and took Willard to a seat by an open window in the hall.

"She appears to be resting quietly," said Grace, "and we will not disturb her just now."

She seated herself on a low stool and leaned her arms on the window sill. A window was open, and a breeze played with her somewhat dishevelled locks. Willard looked at her, and then out beyond through the window into the fields and meadows. A hill arose not far away, and from it jutted a stony precipice from which the village had derived its name. The morning was quiet. The noises of the busy city reached Stonedale in the form of a subdued hum. Willard spoke in a low voice.

"Is it typhoid?" he asked.

"No; some sort of nervous trouble," said Grace. "The doctor seems in doubt what to call it."

"Are the elders here?"

"Yes, they are now over to Brother Moore's. They are doing all they can."

Willard drew his chair closer to the window. The breeze felt good. Grace looked at him steadily in a way she had never done before.

"Willard Dean, what have you said and done to Elsa Fernley?" she asked.

It was then that he looked at her in a way which he also had never done before as he replied:

"What do you mean? I do not understand you."

"I think you do, Willard. You and I are to a great extent responsible for this girl's condition."

Willard was not so dull that he failed to see the purport of Grace's talk. A wave of pain swept through his heart, as he comprehended what it meant. With all his care, was his mission to end thus in a tragedy? "O God," he prayed in his heart, "what shall I do? Help me to think, help me to act for the best!"

Grace saw the troubled face, but could not see the real cause; and so she misjudged.

"Grace," said he, "I am innocent of any wrong doing towards Elsa. I tell you in all sincerity that I have not deceived the girl in word or act."

"Perhaps you have not deceived her. Perhaps you have meant all you have expressed to her."

"What have I expressed to her—tell me? You seem to know."

"I only know that this girl loves you, Willard; yes, loves you to distraction, and I fear it will be her undoing."

There was a movement in the sick room, and Grace tip-toed to the door, looked in for a moment, and then came back. By that time Willard had control of himself. Grace stood looking out of the window. Willard arose and stood by her.

"Grace," he said with tender firmness, "you seem not to believe me, and so I shall not try to plead for myself; but I tell you that if Elsa Fernley loves me, it is none of my doing. If I am the cause of that love, I am the innocent cause. I have never tried to win the love of any girl since—since—well a long time ago. And then it was a failure, a complete failure, Grace."

"Don't be so sure of that," she said, without looking away

from the spire of the church which showed above the trees. "But Willard, I am not doubting your words now. Perhaps I spoke unthinkingly. I judged from what poor, dear Elsa said in her fevered talk. I think she wants to see you, Willard, and that's why I sent for you." She sat down on the low seat again, and Willard leaned on the window sill.

"The doctor says there is very little hope," she continued, "and so I want you to do what you can—I want you to go to her, talk to her, and bless her—and tell her that you love her!"

Grace put her hands to her face and cried softly.

"I can't do that, Grace,—not all of that."

"Why?"

"Because I do not love her in the way you mean. I cannot deceive her in that manner."

"But, Willard, she is dying, and you ought to do anything in your power—"

There was a sob in his voice, too, as he replied, "I cannot let her take into the next world something from me which would deceive her—something which is not true. I do love Elsa, for she is a dear, sweet girl; but it is as I love all such as she, and in no other way.

"Yes," said Grace, "I, too, love her. I have never met such a girl before. She has taught me many a lesson, Willard. The long days and nights she sat by my bedside and comforted me, I shall never forget. She has shown me what a selfish life I have been leading back at home. It has been self, self, always. Many a time she made me ashamed of my ignorance. She thought that I, coming from Zion, would know ever so much more than she about the principles of the gospel; but I was as ignorant as a child compared with her. Why, she seems to know as much as the wisest among us. And what sacrifices she has made! And now to think that she is dying!"

Tears came again, and Willard, standing above her, placed his hand on her head. All around him was suffering, and his big, tender heart was touched.

Then Sister Fernley came up the stairs. She greeted Willard and then passed into the sick chamber. Grace followed her in, then came back to the door and beckoned to Willard. He went

softly into the room. There lay Elsa with her wide open eyes fastened on him as he entered. He went up to the bed and sat down near her. She held out her pale, weak hand to him and smiled. Willard took the hand and held it closely in his. Everything in the room was very still. Presently Grace, and then Sister Fernley, slipped out of the room. Elsa closed her eyes.

Why had they gone? thought Willard. Perhaps the girl was dying. He had never seen any one die, and Elsa surely looked as though every weak breath would be the last. He sat and looked at the pale, shrunken face, her rosy cheeks all gone, but beautiful still. He thought of what Grace had said, and examined himself, to find if possible, wherein he was to blame. He had left Bradford and Stonedale, but perhaps it had not been soon enough. What could he now do? What *could* he do for this dying girl?

Down-stairs noises came to him faintly. Breakfast was no doubt being prepared. The living at least must eat, though he himself had no desire for food. Elsa still lay with eyes shut. Her fingers closed on Willard's hand in a gentle grip, and he let it lie. Then he placed his other hand on her brow and gently stroked back the mass of beautiful hair.

"Elsa," he whispered to her, "Elsa, the Lord will bless you and give you strength. You must get well. Elsa, do you hear?"

She smiled faintly, but did not open her eyes or try to speak,

"You must not give up," he continued, "Your work is not yet finished, dear sister."

Just a fainter smile this time. Was she dying?

Why did not some one come? He would have called, but dared not. The grip on his hand seemed stronger when he made an effort to draw it away. He rested his hand on her brow and then on the sunken cheeks. He leaned over to catch the faint breath, and then without any thought of impropriety, he gently pressed his lips to her forehead and to her cheek, as he would to those of a child. Elsa opened her eyes wide and looked into his face. The grip on his hand tightened perceptibly. Then she closed her eyes again, and lay for some time as if asleep.

The door opened and Grace came in, followed by the doctor and two elders. The doctor looked at Willard, closely, then went

to the patient, felt her pulse, and noted the moisture on the face.

"She is better," he said.

Out in the hall he turned to Willard and with his hand on the young man's shoulder said, "You have helped me save her life."

"I—how?" stammered he.

"Never mind how, but you have, young man."

The first emotion of joy turned to fear in Willard's heart, but Grace who was standing near said:

"Willard, I am so glad; you have helped, I know. Come now and have some breakfast."

Elsa improved rapidly; and before Willard left she was out of danger. He spent most of his time in Bradford, calling at the Fernley home only once a day to enquire about the sick girl's progress. Grace remained with her, waited on her, and supplied her with dainties to tempt her appetite. Under Sister Fernley's directions the visitor was getting some valuable lessons in housekeeping, she explained to Willard.

The day Willard was to leave for London, Grace called on him at Bradford. He welcomed her with poorly disguised pleasure, and suggested to her that they spend a few hours in sightseeing around the town.

"There are some pretty spots in this smoke-begrimed city also," he explained.

Grace readily accepted his offer as she needed a little outing.

As the day was fair and warm they first took a ride on top of the tram car out to Idle, a suburb of the city. The ride took them over hills and down dales, along shady lanes and through green fields. Smoking chimneys stuck up into the sky everywhere.

"Bradford, you must know," explained Willard, "is engaged largely in the manufacturing of woollen goods. Some of the finest in the world are made here.—Out here in Idle there was in early days a large branch of the Church. Here, in 1842, died and was buried the first missionary who laid down his life in a foreign field. His name was Lorenzo D. Barnes, and the Prophet Joseph Smith preached a sermon to his memory."

Then they visited the Cartwright Memorial Hall and beautiful Chellow Dean. The middle of the afternoon found them resting on a seat in Peel park.

They talked until train time, and then Grace went to the station with him. She promised to write and tell him how Elsa progressed, and also when she herself would be coming to London on her way to Berlin.

In the second letter which Willard received from her, this paragraph appeared:

And now, I have decided not to go to Berlin; at least, not at this time. This may appear like backing out, but I can't help it. I am not well yet, and I do not feel able to go to a strange city and begin my work which will not be easy. I am going back home, and Elsa Fernley is going with me. We are to set out just as soon as she is strong enough. I have written to my friends on the Continent, and I think they will be ready to go home about the time we are. I shall drop you a card saying goodby when we are ready to leave. Love to the Lornings. When do you expect to be released? When you find out let me know. I shall be waiting over home.

[TO BE CONCLUDED IN THE OCTOBER NUMBER.]

PRESS ON.

(*For the Improvement Era.*)

There ne'er will be a hill to climb,
So high that man, with aid divine,
May not attain its height by work;
They only fail who strive to shirk
The burdens to be borne.

We reach the plain, where shines the sun,
But by surmounting, one by one,
The obstacles that throng the way,
And, leaving them behind each day,
Undauntedly press on.

The sun ne'er rests, but ever true
Smiles on alway, seen by the few;
Oft shadows in its pathway tower,
But it o'ercometh by its power
To cheerfully press on.

Waterloo, Utah.

GRACE INGLES FROST.

THE KIDRON VALLEY AND GETHSEMANE.

BY RALPH A. BADGER, LATE PRESIDENT OF THE SOUTH AFRICAN
MISSION.

[On his return journey home from Africa, Elder Badger visited the Holy Land. There he took the accompanying views of Gethsemane and the gates of Jerusalem, and has favored the ERA with this paper written on board of a steamer in the Mediterranean sea. Prior to leaving his mission field, he took a journey through the interior of the Dark Continent and obtained many wonderful African scenes some of which are promised to the ERA hereafter. Elder Henry L. Steed succeeded Elder Badger, (who arrived in Salt Lake City, July 10,) as President of the mission which is reported in a very satisfactory state of progress.—EDITORS]

The new residence part of Jerusalem is to the north and north-west of the old city, and is high, and as clean as cities of



Gethsemane and the Mount of Olives.

the east generally are. The new is a great improvement upon the old part of the city, which is surrounded by a wall from thirty to fifty feet in height, and which has narrow streets and dark and musty houses.

Jerusalem offers many sights of great historic interest, but in our recollection of the life and sacred acts of our Savior, Gethsemane, with its grand and awful history, looms up before us.

In visiting Gethsemane, we take the road which leads along the northern wall of the city until we reach its north-



Interior of the Garden of Gethsemane.



St. Stephen's Gate.

east corner. From here the road leads south-east, crossing the Valley of the Kidron.

Across the ravine, we see the Garden of Gethsemane, with the Mount of Olives rising above it. To the left, the Kidron widens out and forms a little valley. To the right, along the east wall of the city, we see St. Stephen's Gate, and further on, the Golden Gate of the Temple area. Nestling against the city wall lies the Moham-medan cemetery, located there because they believe that in this valley will be the scene of the judgment. Across the valley, below Gethsemane and ex-

tending to Siloam, is the Jewish cemetery; here also are the tombs of Zechariah, and St. James, and the Pillar of Absalom. Moslem tradition says that a thin wire will extend cross the Kidron valley from a post projecting from the Temple wall, and that at the judgment time Mohammed will sit on the wall, and Moslems, seeing him, will have confidence and pass over in safety, while the guilty will fall into the gulf of hell.

As we descend to Gethsemane, we pass the road to St. Stephen's Gate, and a little farther on, just at a turn in the road, we are shown the spot where it is said St. Stephen was stoned.

Gethsemane begins near here and extends up the slope of the Mount of Olives. Near here the road divides, and three deeply worn trails ascend the mount, one toward Scopus, the other reaches the summit of the Mount of Olives, and the third passes over its southern part and leads to Bethany. Below this path, and running around the hill to the south, is a good road which leads to Jericho and the valley of the Jordan.

Here, at the junction of these roads, is a space of about one third of an acre which is enclosed by a high stone wall, and now called the Garden of Gethsemane. It is entered though a small square hole in the wall, through which you have to stoop to enter, and is in the control of the Franciscans. Within its borders are eight large olive trees of great age, and a well from which water is drawn for watering the neatly-kept little garden.

Just outside the present garden enclosure, we are shown the spot where Judas betrayed the Christ. Also the place where the disciples slept during His agony, near by is a natural cave, and an ancient tomb which tradition says is the Tomb of the Virgin.



The Golden Gate of the Temple Area.

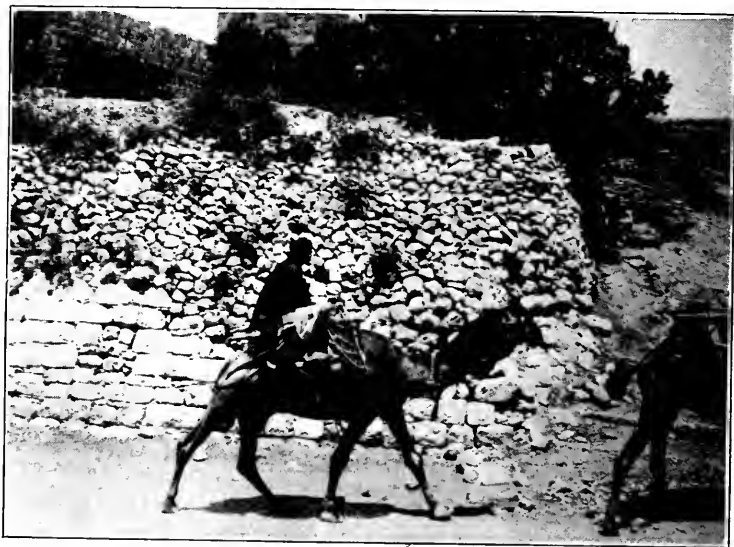


Damascus Gate.



At the Entrance to Damascus Gate.

These traditional places are undoubtedly near the spot where our Savior spent those awful and solemn hours in prayer. And as we stand and reflect upon the scenes before us, our whole being breathes the sentiments: "Over there in Jerusalem his body was crucified; but here was the scene of the crucifixion of his soul. There the letter of the law was executed, but here the awful weight of its spirit was born. There he drank the dregs of sorrow, but here the 'full cup' was wrung out of him. Here the enemy



National Life. Just out of St. Stephen's Gate.

who had departed from him for a season, returned with all the powers of hell to overthrow the Son of Man. Here his own familiar friend betrayed him. Here the Captain of our Salvation was made perfect through suffering, and from this place, broken-hearted as he was, with the cross before him, and a heavier cross upon him, he rose up from the garden and went forth to die.'

S. S. *Osiris*, Mediterranean Sea, June 10, 1908.



[Photo by C. E. Johnson.]

BISHOP WILLIAM B. PRESTON,

Born November 24, 1830; Died August 2, 1908. (See page 900)

“HER PLACE IS EMPTY.”

BY JOHN HENRY EVANS, OF THE L. D. S. UNIVERSITY.

Forgive our grief for one removed,
Thy creature whom we found so fair.
We trust she lives in Thee, and there
We find her worthier to be loved.—TENNYSON.

Christine Johnson Hinckley, wife of Briant S. Hinckley, one of the presidency of Liberty Stake and a member of the General



Christine Johnson Hinckley.

Board of the Improvement Associations, passed away from this life at Provo, Utah, her much-beloved native town, July 11, last, in the thirty-eighth year of her age. Besides a husband, she leaves eight children to mourn her sudden and untimely demise.

Sister Hinckley has joined the “great silent majority.” For a time she dwelt among us, and we felt her presence—a flower that blooms for a day to throw its fragrance into the air. Now she is gone, leaving only a memory of her and the fruits of good deeds and a kindly influence. Her spirit has departed, not for

that “narrow cell” where darkness reigns forever, but rather for that broad, free, active, though to us invisible, sphere where the righteous will find light and peace passing our poor understanding.

She was a friend, faithful and just. In the circle of her presence there was no chill, only warmth and trust and cheer. Genial and affectionate to a rare degree, she had the fine gift to make you feel at home with her. To stranger and familiar friend she was uniformly kind. Even the wayfarer, buffeted and unwelcome elsewhere, received at her door a kindly word, and, if need were, a cheerful meal. Hers was a sensitive soul, a harp of many cords, each answering to the most delicate touch. She was indeed one whom to know was to love.

She was consistently a Latter-day Saint. Born and reared in the Church, her soul was vibrant with the truth of the great restoration. And she endeavored to imbue her children with a love for the gospel, the fear of God as the beginning of wisdom, and a desire to emulate the example of the worthy of all ages. Over her home hovered the white dove with the olive branch, and within it reigned love, gentleness, and forbearance. In ward and stake activities she had been as active as increasing family duties would permit.

But she was also a wife and mother. Someone there ever is, who, when a great man dies, helps to perpetuate the unworthy phrase: "The world, after all, will go on just as it did!" Whether this be true of the great man, or of any man, is extremely doubtful. But it certainly is not true of any genuine woman, least of all is it true of her who bears this two-fold responsibility of the best womanhood. When a wife and mother passes away, the world does *not* go on just the same. There are differences deep as life. Her place is empty—not only now, but always—empty to him who felt her ennobling presence, not only round the hearthstone, but in the office, or schoolroom, or workshop: empty, too—and oh! how utterly empty, to those young hearts who depended so helplessly, so trustfully, on her for all that makes human life significant, whether in this or the other world! And Sister Hinckley was a wife and mother! She bore her full share of responsibility as help-meet to her husband, as guide to her children; and she did so cheerfully, uncomplainingly.

Unsullied as the dawn, her day opened upon us, sending out, as it waxed, on all her world a kindliness, a warmth, a light, till suddenly, at high noon, her radiance was eclipsed to go down dark-

ling into the night; but, like the great luminary which her life typified, she will surely rise again on the morrow, glorious, perfected, triumphant, to continue, unhindered and intensified, the thousand virtues for which on earth she was known and loved of her friends.

Salt Lake City, Utah.

THE GOVERNORS' CONGRESS.

One of the most important events in the history of the Nation occurred when the governors of the various states and other men of eminence were called together in conference by President Roosevelt, to consult regarding the natural resources of the country and devise ways and means for their preservation. The Conference assembled on May 13, 1908, and remained in session three days. Utah was especially honored in the fact that Governor Cutler was chosen a member of the committee of five on resolutions, the only committee named at the Conference. The other members were Governors Blanchard of Louisiana, Fort of New Jersey, Davidson of Wisconsin, and Ansel of South Carolina. The resolutions prepared by this committee were adopted by the Conference without a dissenting vote. They pledged the States and the Nation to the policy of preserving such natural resources as timber, coal, water, soil, human life, etc., made provision for the perpetuation of the Conference and for later meetings on the call of the President, and made a clear and complete statement of the work to be done by the Conference. Provision was also made for the appointment of State Commissions on Conservation. At a later time, when two committees were named to make investigation and secure the best data available as to the methods of conservation adopted by other countries, and report to a subsequent meeting of the Conference, Utah was again honored by the appointment of Senator Reed Smoot as chairman of one of these committees. He and Congressman Burton, chairman of the other committee, have gone to Europe to spend some time in investigating the subject of preserving natural resources. After their return, another conference will be called, presumably in December, to elaborate the plans they will be prepared to submit. At the Conference held in May, each Governor was authorized to take with him three conferees. Governor Cutler invited Messrs. W. W. Riter, Frank B. Stephens, and James H. Mays to accompany him. By special invitation of the President, Andrew Carnegie, Wm. J. Bryan, James J. Hill, and John Mitchell attended the Conference, and gave valuable suggestions on different phases of the subject of conservation.

PUT ENERGY INTO YOUR WORK.

BY PROF. J. C. HOGENSON, M. S. A. OF THE STATE AGRICULTURAL
COLLEGE.

If you cannot do the thing that you like,
Pray what are you going to do?
I'm sure you will find that the very best way
Is to like the thing that you do.—H. K. WYMAN.

It is perhaps impossible for all to do in life just what we would like to do, and nothing more. It is impossible to reach that point where we can look back and say, "I have had every desire fulfilled, every ambition gratified. I have done all the things I liked to do, and have not touched the things I did not like." We will find that in a successful life we must do many things which we at first did not like, or for which we had no interest. Our likes, however, may change with increase of knowledge.

Because we cannot exactly do the things we like best, shall we therefore fold our arms and do nothing? or, shall we be awake to our opportunities and do other things as they come to us, or as it becomes our duty? Not do them half-heartedly and without interest; but go into them with all our might and make the most of them. As we begin to become familiar with them, we will find many points to admire which at first were uninteresting, because we had given them no thought and were unfamiliar with them. As we view them now, under our broader understanding and vision, they become very interesting. We see so much in them which we did not see before that our old likes are put into the background by our newly awakened likes for the thing in hand.

Let us not yearn for things and duties that we cannot get, but put our whole souls and energies into the things and duties we have to do, and so make them a pleasure instead of a task. By doing this, we will find that "Somewhere Today," as expressed in the following poem, continually in our own lives:

Somewhere today the woods are greer,
And moist and sweet with shade,
Somewhere today the thrush doth sing
From secret leafy glade,—
Somewhere today.

Somewhere today the water gleams
And glistens in the sun,
As if a thousand jewels rare
Upon its breast were flung,—
Somewhere today.

Somewhere today the strawberry
Doth ripen on the hill,
The cattle clip the juicy grass
And wander at their will,—
Somewhere today.

Somewhere today the pathways wind
Along the singing brooks,
By open fields and then again
Through fragrant vine-hung nooks,—
Somewhere today.

Somewhere today the wild flowers bloom,
The insects hum and sing,
The clouds like dream-thoughts come and go,
The birds pass swift awing,—
Somewhere today.

Somewhere today a rich life-stream
Doth pulse from Nature's heart,
And I in fancy o'er its brink
Do lean and sip a part,—
Somewhere today.—J. D. STONE.

WHAT EFFECT DOES MY ENVIRONMENT HAVE UPON MY NEIGHBOR?

BY GEORGE D. KIRBY.

By "environment," we mean "the surrounding conditions under which one lives." Therefore, this paper is to explain the effect the conditions under which I live will have upon my neighbor. I wish to quote from an author who is unknown to me:

Mind is the master-power that moulds and makes,
And man is mind, and evermore he takes
The tool of thought and, shaping what he wills,
Brings forth a thousand joys, a thousand ills—
He thinks in secret, and it comes to pass;
Environment is but his looking-glass.

In other words, our surrounding conditions reflect our lives, to a very great extent, and affect our neighbor in the manner suggested by Carlyle, when he said, "Call a man a brave man, and you assist him to become one." As your actions towards your neighbor are good, and such as to lead him to think that you believe him to be a good man, so you assist him to become good. If we love our neighbor as ourselves, our environment will be for our neighbor's benefit, and we will be fulfilling the law of God, and be happy in so doing.

John said, "God is love," and we have been taught to love one another. Our parents taught this principle to us, as children, and we in turn teach it to our children; and it is one of the great principles of righteousness, that we "love our neighbor as ourselves;" therefore, the result should be a happy one for us all. If a man love his neighbor, it is not necessary to tell him that he should not covet his neighbor's possessions. He would rather the neighbor had them. If he love his neighbor, it would be superflu-

ous to tell him that he should not bear false witness against his neighbor, for he would not think of doing any such thing.

Therefore, we can see that the effect of our environment upon our neighbor, is just about what we ourselves make it, and a more neighborly feeling will be the result, and we will become nearer and dearer to our Heavenly Father, when we put into practice the Golden Rule, "Do unto others as ye would that they should do unto you."

That we may succeed in putting this into practice in our everyday lives, is my prayer.

Sugar City, Idaho.

EVENTS.

Scandinavian Reunion and Conference.—The annual conference and reunion of the Scandinavian Saints of Utah was held in Brigham City, on Sunday, July 12. President Anthon H. Lund presided, and a spirited program was given. The conference which was very largely attended closed with a sacred concert in the Tabernacle in the evening. Among other valuable instructions president Lund said: "Do not worry over the evil workings of the enemy; the Lord is at the helm, and will take care of his people if they will serve him. He has established this work never more to be thrown down or given to another people. It is for us to do our individual duty, and the time will come when every knee shall bow and every tongue confess that Jssus is the Christ."

Good Roads.—The good roads movement is making perceptible headway in many ways in Utah. The Weber County Good Roads Association and the Salt Lake Automobile Club are making commendable efforts to better the highways, and to make needed improvements in the roads throughout the state. Several meetings have lately been held to interest the county commissioners of Weber, Davis, Salt Lake and Utah counties in this subject. In July, several meetings were held in different parts, which were attended by members of the good roads association of the various counties. A mass meeting at Lagoon was especially effective in interesting the people of the northern counties in "boosting" for good roads, to bring prosperity and benefit to the state and build it up.

Horace Newel Whitney.—The eldest son of Elder Orson F. Whitney, of the quorum of Twelve Apostles, died on the 14th of July, at the L. D. S. hospital, of neuritis. He was well known as a newspaper writer; he received his education in the public schools of Salt Lake City, and the Brigham Young schools at Provo and Logan, in which latter city his first newspaper work was done on the *Logan Journal*, in 1895. In 1898 he worked on the *Salt Lake Herald* and later in California, and did considerable literary work in other lines.

EDITOR'S TABLE.

A HINT ON MUTUAL HELPFULNESS.

An instance recorded in the Book of Mormon shows clearly what should be the spirit of the members of the Church of Christ. It is related of Alma, the elder, a great high priest of the Nephites, that when he heard the teachings of the Prophet Abinadi, he fled from the servants of the wicked King Noah, repented of his sins and iniquities, and later went privately among the people teaching the words of the martyred prophet. He preached repentance, redemption and faith in the Lord. Many believed and were baptized by him in a fountain of pure and beautiful water called Mormon, near which was a thicket of small trees in which he and his people found a hiding place during the day from the iniquitous king who sought their lives and who had corrupted the priesthood and led the people into sin. These words of Abinadi, written and expounded by Alma, form a very important portion of the doctrinal teachings of the Book of Mormon. Before Alma baptized his converts as a witness that they were willing to serve the Lord and keep his commandments, he taught them what must be their social desires, and what they really must covenant to do when they should enter the waters of baptism.

Among the requirements made of those who desired to come into the fold of Christ were these: To be willing to bear one another's burdens, that they might be light; to mourn with those who mourn; to comfort those who stand in need of comfort; to stand as witnesses of God at all times, in all things and in all places, even until death.

Upon these practical principles of mutual helpfulness Alma

organized the Church of the First Born, ordained the priesthood, and founded the work of the Lord in power among the Nephites.

It is perhaps needless to call attention to the fact that similar requirements are basic principles in the social fabric of the Church of Jesus Christ of Latter-day Saints. Our unequaled organization is especially adapted to their fulfilment. The stakes and wards of the Church in a larger sense, and the quorums and organizations, in a more local way, are admirably and conveniently arranged and organized to enable their members to lighten one another's burdens, and to comfort and care for the sorrowing, the unfortunate and the needy.

As to being witnesses for God at all times and in all places, it is well known that no other people so persistently and extensively preach the gospel in all nations as do the Latter-day Saints. Indeed, it may be said that we have almost enlarged upon this part of our work to the neglect of mutual helpfulness at home. But the missionary work we should not neglect to do, nor leave the help at home undone.

The quorums of the priesthood are especially adapted to the promotion and growth of social and fraternal feelings. There should be a nearer brotherhood among the members, which may then be extended to all men. Outside of their immediate families none should be quite so near and dear to them as their associates in their quorums. What grand opportunities are here for men to lighten one another's burdens,—of the mind, of the body, of the world of affairs! How convenient are they for the expression of consolation in sorrow; for the giving of comfort in need; for practical help in the every-day phases of life, and for the study and contemplation of the word of the Lord!

We are confident that the brethren are not taking full advantage of the opportunities they enjoy for social and mutual helpfulness in the quorums of the priesthood, and in the auxiliary organizations. Let us study to do better in this respect, and learn to be loyal to our friends and associates. Let us learn to know one another better, and so, like the Church founded by Alma, be mutually helpful, walk uprightly before God, imparting to one another, both temporally and spiritually, according to our needs and wants, and sharing our love, and care and substance with the

needy, naked soul. This is the spirit of fraternity that should guide and characterize the members of the Church of Christ, and particularly the members of the quorums and the organizations. The various needs of the brethren will suggest to their associates how this good service can best be done.

MESSAGES FROM THE MISSIONS.

Liahona, the Elders' Journal, gives an account of the burning of the L. D. S meeting house, at Cedar Glades, Ark., Sunday night, July 26, where there is a branch of the Church. "The fire was of incendiary origin, and the result of bigotry and intolerance. The Saints are greatly distressed over the loss, but, characteristic of their faith, expect soon to provide another place of worship."

On July 4, Elder J. William Stoker returned from a mission to Japan, for which he left Salt Lake City, June 26, 1902. While there he translated the *Brief History of the Church*, opened three missionary fields, spending one year and a half in the first, in another six months, and in the third three months. He also published a tract on faith. He reports that there are fourteen converts in that mission, and that the people are progressive and will choose the best in religion as they have done in other things. There are sixteen missionaries in Japan who are all treated kindly by the inhabitants.

Elder John David Stevenson, writing from Marash, Syria, July 2, says: "The work of the Church here seems to be moving slowly. We have quite a number of investigators, and hope they will soon join us and help us in the work. We are having very warm weather, the thermometer registering 36 degrees Centigrade. People are busy harvesting and threshing. The grapes will soon be ripe, when all will go to their vineyards to care for them. The people are very slow to adopt improvements. They cut corn the same as they did in the days of the Savior, and thresh it by driving cattle around on it. They work very hard, but with their old-style ways accomplish little."

K. N. Winnie, of Nome City, Alaska, writes, June 30: "To be without the ERA is to be without one of my best friends. We are having ideal weather here this summer. The days are long and hot, the thermometer ranging from 74 to 110 degrees, so that one would think that Alaska is not so cold after all. The Bering sea still has miles and miles of ice, and some of the oldest captains of vessels sailing these waters, say that the ice will remain all summer, as in 1894. By current and wind, great fields of ice are forced through the strait, in the fall, from the Arctic ocean, and generally return with the spring break-up, through the straits to the Arctic again; but this is an exceptional season. All steamers have had very hazardous trips through the ice packs, endangering many lives."

Elder Jesse P. Rich accompanied the remains home. Elder Burdette was the son of Brother and Sister Joseph Burdette, Salt Lake City, and left for his mission to Germany, April 24, 1907. He would have been 23 years old within a week of his sad death. At home he was a member of the Orpheus Club and the Tabernacle Choir, and was a highly respected and faithful young man.

On July 15, Elders G. H. Gowans, Burdette P. Burdette Elders Hanks and Buhler, and two of the Saints of the Konigsberg branch, Prussia, Germany, went out to a bathing place contrary to instructions. Elder Gowans writes of the result to the *Millennial Star*:

Some of us could swim, others could not. Brother Burdette was able to swim a little. There was a large log out on the water, with some men upon it. All the brethren except myself swam out to the log and got astride it. Suddenly it turned over and they were all thrown into the water. I saw Brother Burdette fighting hard, but making little headway. Brother Hanks and one of the Saints went to his assistance. They reached him just as he was going down the third time. He got hold of each of them and took them under the water with him. They barely escaped with their lives. Brother Burdette did not come to the surface again. After about half an hour's search, a man dived and brought up his body. Life was extinct. This sad event has taught us all a solemn lesson, to always hearken to the counsel of the Lord's servants.

On July 16, Elder Junius F. Wells entertained Governor Proctor and his staff, at the Joseph Smith Monument, Sharon, Vermont. The Governor and his distinguished company were sojourning at Lake Mitchell, Sharon, for a few days, and on the day named came over to the monument in six automobiles and spent a few hours as the guests of Brother Wells at the monument cottage. The flag was run up on their arrival; and they were introduced to prominent citizens of Royalton who had been invited to be present. They were then conducted about the premises, shown the monument and its inscriptions, the hearthstone, photos illustrating the erection of the monument, etc. This over, they were entertained by music for an hour by Miss B. L. Cook and Miss Florence Jefferson, "Mormon" students at the Boston Conservatory of Music. Refreshments were then served, and after viewing the beautiful surrounding grounds, the party left at sundown. As they were lined up to start, Governor Proctor led in cheers for Mr. Wells, to which the residents and friends on the veranda responded with three cheers for the Governor.

"Deseret," the new assembly hall of the Latter-day Saints recently erected in London, England, as headquarters for the London Conference, and as a general place of worship, was dedicated to the Lord, on Sunday, July 26. Five hundred Saints and friends assembled in the large assembly room at 2 p. m. to witness the memorable service. President Charles W. Penrose, of the European Mission, offered the dedicatory prayer. President Soren Peterson, of the London Conference, gave an account of how the Church came into possession of this valuable property. It had been vacant for sixteen years, but no sooner had the Church taken the first step towards its purchase than other parties stepped in and got possession of it. These, however, after much negotiation decided to sell

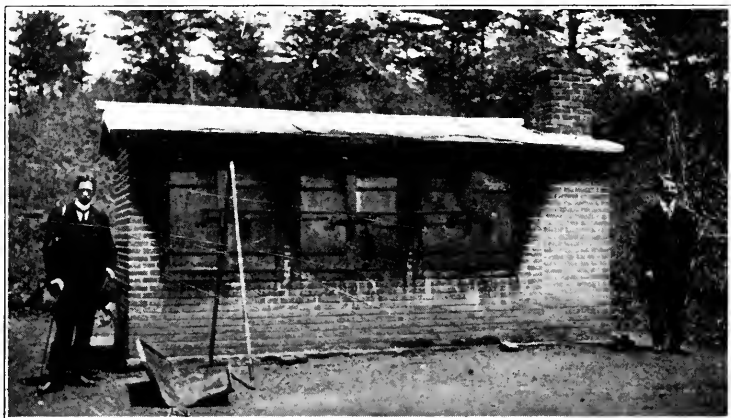
to the Church, and entered into an agreement to that effect. But they afterwards repented, and did all in their power to make the contract null and void. Difficulty after difficulty was encountered; but through the assistance of the Lord they had overcome them one by one, and at last the sale was effected.

Elders W. A. Morton, of the Liverpool office, and President C. W. Penrose occupied the remainder of the time. At the evening services, Bishop T. R. Cutler, of Salt Lake City, Bishop Robert Price, of Idaho, President Penrose and Elder Reed Smoot occupied the time in addressing the large congregation. Every seat was occupied, and the occasion will long be remembered by the Saints, by those who took part, and by the thirty-five elders belonging to the London conference, who attended. A full account of the proceedings, with the dedicatory prayer, is found in the *Millennial Star*, July 30.

Elder Orson M. Rogers sends this message from Cross Street, Grahamston, C. C., Africa, June 6, 1908: "There are many young men at home who look upon South Africa as one of the worst places in the world for a mission, and many times at the mere mention of the name they shudder, and think of cannibals, Hotentots, and Zulus. When some of my friends learned that I had been called to this "dark continent," they began to pity me, and to offer condolence. But they little knew the conditions, and have let exaggerated reports carry them away. This is the finest mission in the world, in my opinion, and I thank God without ceasing that I was called to this part of the globe to bear my testimony to the people who are in darkness. South Africa is very large, and an elder has many opportunities in his regular work to see most of it. Some of the scenery is magnificent, comparing favorably with some parts of America; and the traveling accommodations are fairly good. I know of no better place for studying character than South Africa. Capetown, for instance, is one of the most cosmopolitan cities in the world. Nearly every race is represented, affording splendid opportunity to broaden one's acquaintance with humanity. The settled inhabitants represent many different countries, too. There are the English, Dutch, German, and French, besides the different races of natives, including Kaffirs, Hotentots, Bushmen, Fingoes, Zulus and Basutos, each race having its own peculiarities. The people among whom we labor, the whites, are, as a rule, kind and hospitable. Many of them are eager to investigate the gospel, of which they have heard very little; so, great progress is bound to follow, and a missionary is kept busy in that labor of love than which nothing affords greater happiness, or more real pleasure. The climate here is grand. One soon gets accustomed to the heat in summer; and, as the winter is very mild, it is really fine. Fresh fruits and vegetables are plentiful the year round. Even if one does not care for all the natural advantages which this mission affords, there is one that appeals to nearly everyone, and that is the great chance in going and coming for seeing the world. One can come here *via* Australia, returning by way of England, thus circumnavigating the globe; or he can encircle Africa, seeing Egypt and the Mediterranean ports, for only a few dollars extra. I wish I could make known to my brethren at home what great happiness one can have in this country, in doing the work of the ministry. I am sure that many would be eager to come here if they only realized the

true conditions. The gospel is just as true here as anywhere, and as many of God's blessings are enjoyed; and what is more, the people are in just as much need of the pure gospel here as in any other country in the world. I rejoice that I have been sent here, and am content to stay as long as I am needed."

By permission we copy the following from a letter received by the family of Elder Alma O. Taylor, president of the Japanese mission, dated July 16. He also sends the accompanying cut:



Portrait of a Crematory, on top of a high hill, north of the City of Kofu. It is leased by the city to a person who charges \$1. for cremating each body, and 25 cts extra if he conveys the body up the hill. The Crematory in Tokyo is larger, but of the same pattern. Three elders are laboring in Kofu. Elder Joseph H. Stimpson stands at the left of the picture and Elliot C. Taylor, on the right.

Yesterday I finished the review of the criticised portion of the Book of Mormon, translation down to the end of the third chapter, third Book of Nephi. This review has been more arduous than I anticipated, but I have completed it fifteen days sooner than I expected. Before many more days something very interesting in this work will be announced. Very shortly, I shall visit the elders' colony in Morioka and Sapporo. It will be my first visit to Hokkaido in midsummer, and will occupy about two weeks. All the elders in this mission are in tolerably good health. Physically I am one of the strongest, for which I am very thankful. Sister Thomas is not only fully reconciled, but is excellently well adapted to the conditions which surround her here; being the only lady missionary among so many of us of the sterner sex. During the first six months of the present year we distributed 12,144 tracts, sold 203 books; held 337 meetings; had 1,561 gospel conversations; visited 5,723 families; revisited 5,199 families; baptized 4—3 males and 1 female. The biggest part of our work, however, is that which figures do not show.

SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

The Scripture Reading Exercise.—From observation when present at quorum classes, we are inclined to think that the scripture reading exercise is allowed to occupy too much time. The rule seems to be that after the reading is given and comments made by the reader, the class teachers then throw open the reading for general discussion, occupying sometimes fifteen or twenty minutes or even longer. This was not the intent when the exercise was instituted. It was designed as an individual exercise, the reading and commenting to be done by one person, granting to all the members equal opportunity for participation in turn, but it should not take up more than five and at the outside ten minutes of time; with no other comment than that made by the reader, except some error should appear, in which case the teacher or one of the presidents might make the necessary correction. The exercise is designed as a drill rather than as a medium through which to introduce doctrinal discussion.

As to Adjournments of Quorum Meetings.—Much to our surprise, the First Council learn that here and there a quorum has discontinued the Sunday morning class meetings, chiefly because of the hot season. This certainly was not down on the program, and is not approved by the First Council. There is no arrangement made in the plans outlined for this year's work for any vacation or summer adjournment. One of the main reasons that was urged why Sunday morning should be given to our quorums was that we might have a meeting once every week throughout the year, except for the necessary adjournment to attend the Stake conferences and the Ward conferences in the respective quorum districts. But it is all wrong to adjourn these quorum meetings on account of hot weather, or because a few of the members may be so fortunately situated as to take a summer vacation and go to the sea-coast or to the mountains. To adjourn through the hot months would bespeak a lack of interest in the work outlined for our quorums, which, if well done, will require all the meetings that can be crowded into the fifty-two weeks of the year. No adjournment, then, of quorum meetings, brethren. You need every Sunday available to accomplish the labors laid out for you in the first Year Book.

Hold on to Sunday.—From various quarters there come suggestions to the First Council, and sometimes even from our quorums, suggesting a change in the time of meeting. In one or two cases it is suggested that our quorums meet on a week night, and in one or two other cases that we meet at some other time on Sunday, at two o'clock or at nine o'clock. The reply of the First Council has invariably been in such cases, hold to the appointment on Sunday at ten o'clock. All things considered, it is the very best time that could be appointed, and when we think of all the advantages that the meeting on Sunday morning brings to our quorums we can scarcely have patience with those who would agitate any change being made. The success of our work depends upon our holding on to this time of meeting. If we begin varying from it because of little local inconveniences that in time will pass away we will soon throw our quorums into that state of chaos from which they are just now emerging so successfully. Let us have no talk of changing. It was with much difficulty that the privilege of meeting on Sunday morning was secured for the quorums of Seventy, much sacrifice was made by other organizations, and now we want to vindicate the wisdom of the Presidency of the Church in granting to us this high privilege. Let us have no agitation, therefore, in relation to changes; nor yet any manifestation of the lack of interest in, or appreciation of our privilege, by adjourning our quorum meetings through the hot season. Seventies are supposed to be earnest men, anxious to equip themselves for the service required of them in the holy ministry of the Church; and should not be deterred by little difficulties or inconveniences that after a little will pass away as our work becomes established.

Preparation of Lessons.—What is meant by the preparation of the Year Book Lessons? Does it mean simply looking over what is set forth in the Year Book lesson analysis and notes? We fear that such is the idea of preparation entertained by some of the Seventies, for that is all the preparation they make, and that is even done in a hasty, and therefore imperfect, manner. Preparation—real preparation—would mean a careful study of the analysis, observing the relation of the parts to the whole, presented by the lesson; and each separate reference to the scripture or other authorities, so far as the members are in possession of the books should be looked up and read in connection with their context, and the exact bearing the passages have on the subject should be rightly apprehended and enlarged upon. The notes of the lesson are not to be considered as exhaustive treatment of the subject. They are given just to help the student enlarge upon the scriptures which he himself should study in connection with each lesson. The full value of the lesson can only be obtained by thorough preparation, and this will take a good deal of the leisure time of each student throughout the week. No lesson in our Year Book can be mastered by a hasty reading of the notes. The references accompanying the lesson analysis is the real literature upon the subject, and not the notes. Class teachers cannot too much emphasize this fact, and frequent attention should be called to it. Thorough preparation means present interest in the lesson, and future profit in the hived knowledge that such preparation will insure.

Misapprehension.—In a letter recently received from a Presidency of one of the Stakes of Zion the following passage occurs:

“Since the movement inaugurated last November in conducting Seventy’s meetings, we have had but little active service from the — Quorum in a public way. That they have taken greater interest in their Quorum meetings, we are free to admit; but their usefulness in a general way has ceased almost entirely at that point. But few of them attend sacrament meetings on Sunday afternoon, excusing themselves on the ground that they have attended to their quorum meeting. We have been unable to use them as home missionaries to any extent, for the reason that they do not care to fill appointments that would take them away from their quorum meetings, and we do not feel that it is doing justice to other home missionaries to require them to fulfil all appointments in the most distant wards, and leave the near-by wards to the Seventies.”

This certainly is very astonishing, since there is nothing in the instructions of the First Council that justifies our quorums in taking any such ground as this; and we must needs think that there is a misapprehension on the part of the stake presidency in this instance. But lest there should be any quorums in the Church who have this view of their labors, we publish this excerpt together with the rest of this paragraph in order that all may understand that Seventies are not justified in any such attitude. The stake presidency in question further says:

“Since the quorum has discovered from articles that have appeared of late in the ERA, advising that the quorum of Seventy are not a stake organization, and that they are entirely absolved from duties that in any manner interfere with their quorum meetings, they have taken ‘high ground’ and become a ‘power unto themselves’ so to speak.”

Relative to this passage we would say, that while it is true that the Seventy’s quorums are not any part of a stake organization, but are general Church quorums devoted to the foreign ministry of the Church, and have a local presidency in the seven presidents of the respective quorums, and a general presidency in the First Council of the Seventy, it does not follow that they cannot be of service and helpful in the home ministry, and everywhere and by every member of the First Council our Seventies have been urged to be the most helpful and the most staunch supporters of our brethren in the home ministry, to the bishops in the wards, and to the presidency of the stakes in which their quorums are located. And while we have desired and do now desire that the Church labors of our Seventies should be so adjusted as to leave them free on Sunday forenoon to devote themselves to preparation for their ministry, they have in no way been absolved from other Church duties and labors, nor have they any right to absent themselves from the sacrament or other general meetings appointed by the Church. Nor do we think that any such desire prevails to any great extent, but wherever it appears we desire to correct it and call upon our presidents to correct it. So far as suggestions have appeared in the Seventy’s Council Table affecting these matters, they have been given in this spirit. And not at all in the spirit suggested in the passages quoted from the aforesaid letter. In the ERA for March under the heading “Use of Seventies as Ward Teachers,” this passage occurs:

“We hope the members of our quorums will cheerfully respond to any appointments made for them by the bishops as ward teachers. We urge this on two accounts, just as we do in saying a word for the use of our Seventies as home missionaries; namely, first, we desire our Seventies to be useful in the ministry at home, as both the bishops and the people have need of their labors in this calling; and, secondly, the Seventies need just the kind of training that is possible to acquire in acting as ward teachers.”

And in relation to our Seventies being used as home missionaries, the following passage occurs in the same number of the ERA:

“The question has come up in some quorums as to whether our Seventies should be used by the local authorities, presidents of stakes, for home missionaries, as sometimes home mission appointments would call them away from attendance upon their class meetings on Sunday mornings. In reply to inquiries made upon the subject, the First Council calls attention to the fact that in most cases where home mission service is required of the members of our quorums, the place of appointment can be reached after the close of the quorum meeting on Sunday morning, and only in comparatively few cases would it be necessary to miss the class meeting to fill home mission appointments. *And where that becomes really necessary, we suggest to our quorums that they regard as a legitimate excuse for non-attendance at any quorum meeting, the fact that a member was filling a home mission appointment.* Work as home missionaries is the very best kind of training for our Seventies. It gives them an opportunity to exercise themselves in the art of teaching the gospel, and is therefore desirable, not only because we wish our members to render these services in the home ministry of the Church, and for the good of the people to whom they minister, but also it is desirable on their own account for the training that it affords them.”

We think there must be some misapprehension on the part of the presidency of the stake in question when they refer to the Seventy's Council Table as giving any encouragement to the idea that members of our quorums are “entirely absolved” from duties in the Church other than those immediately connected with their quorum meetings.

MUTUAL WORK.

PRELIMINARY PROGRAMS.

The preliminary program is a conjoint work. The best results are obtained by appointing a committee to look after this special part of the work, either by the month or for the season. This committee should consist of at least three members—one from each association, and a chorister or other musical member. Programs should be arranged two weeks, or more, in advance, and the committee should be held responsible for the keeping of appointments at the meetings specified. Members of preliminary program committees should work together. The program is not likely to be so harmonious when the young ladies notify the young men what they expect to do, or the young men announce their part alone, as when the committee meets and outlines the entire program.

With the sanction of the General Boards it has been decided by the general preliminary program committee to publish three suggestive programs each month in the *ERA* and *Journal*. The local committees will prepare programs for the other nights.

The suggested topics for the season will all be along the line of human culture—physical, mental, and spiritual—and are of equal interest to the members of both associations. The talks, of necessity, must be brief—ten minutes, perhaps. For that reason all but the vital parts must be touched upon lightly. But it should always be the aim to emphasize some vital truth.

To illustrate the topics, incidents should be used from the lives of men and women who have done humanity service, and whose lives exemplify their belief in and practice of these principles. For instance: Exercise, Work, Recreation—take the life of President Roosevelt, of President Woodruff, of President Winder, of the Prophet Joseph Smith, or exemplary men and women of your locality—make some incident in their lives speak the point you wish to emphasize.

The suggested recitations and readings are in keeping with the various topics. Some of these may be published in the *ERA* and the *Journal*. If not, however, and you have no books containing them, use readings or recitations of your own selection, harmonious with the subject, if possible, but always uplifting.

This same suggestion applies to the hymns and songs. To save time it has been advised that the musical number be given first on the program, in place of a second hymn; but that is a matter left to each association to decide for itself.

Following are the suggestive outlines for six programs—three for October, three for November. The aim will be to publish others two months in advance:

SUGGESTIONS FOR PRELIMINARY WEEKLY PROGRAMS.

Subject: Human Culture.

1. Breathing—

- a. How and what to breathe. b. Ventilation. 1. Sleeping and living rooms
2. Churches.

Poem, "Sexton, Give us Air."

2. Eating—

- a. Mastication. b. Care of the teeth. c. Quality and quantity of food and drink. d. Mental attitude.

Poem: "The Stomach's Complaint."

3. Cleanliness—

- a. Of person, 1. Bathing. 2. Clothing. b. Home and surroundings.
4. Exercise—1. Physical and mental. a. Attitude towards. b. Honesty towards God and man. c. Temperance. 2. Recreation. a. Necessity of. b. Temperance in. c. Suitable kinds.

Poem: "The Dignity of Labor."

5. Gallantry—

- a. Correct and incorrect ideas of. b. Story of knighthood. c. Modern chivalry. 1. At home. 2. In society.

Poem. "The True Gentleman."

6. Gallantry—(Continued)—

1. Illustrations—Washington's gallantry to his mother. 2. Lincoln's gallantry to his step-mother. 3. Sir Walter Raleigh to Queen Elizabeth. 4. Garfield to his mother. 5. The reply of James.—John 19: 26.

Sentiment: "Woman is not a supplement to man; woman is the complement of man."

Suggestive hymns: (1) Psalmody No. 53, (2) "In our Lovely Deseret, (3) "Love at Home," (4) Ere the Sun Goes Down, (5) Nay, Speak No Ill, (6) Solo: "Friends."

SUPPLEMENTARY READING.

The following books have been chosen for the reading course of the Y. M. M. I. A. The annual report for the season of 1906-7 shows that there were 750 persons who read *True to his Home* and *John Halifax*. For the season of 1907-8, there were 1,635 persons who read one or more books of the presented course: *Tom Brown's School Days*, *Wild Animals I Have Known*, *Secret of Achievement*, *Great Truths*, *The Strength of Being Clean*, and *Silas Marner*. The course for this season we think will be read by an even greater number than before.

The books selected for the young men under 18 years of age are: *The Last of the Mohicans*, by Cooper, a thrilling Indian story of early days of the United States; *Cortez*, by Abbott, treating of the Spanish conquests in America.

Those recommended for older readers are: *A Tale of Two Cities*, by Dickens, a standard story dealing with the French Revolution; and *Hypatia*, by Kingsley, a romance of the famous female philosopher of Alexandria who lived in the fourth century, A. D., and who was finally murdered through the influence of Cyril, the Christian patriarch of Alexandria. The book is a romantic record of the contact

of early Christianity with eastern philosophy, with a clear view of the struggle that ensued.

In this connection we ask the young men and others who are desirous of purchasing these books to forward their orders directly to the ERA office, and they will be filled as promptly as possible, at the prevailing prices. Money must accompany every order, and the books may be ordered either altogether or one by one.

Address: No. 214 Templeton Building, Salt Lake City.

ECHOES FROM THE JUNE ANNUAL CONFERENCE.

At the June conference of the Young Men's Mutual Improvement Associations, 58 stakes were represented by 343 representatives. This left one stake not represented.

On motion of Superintendent A. M. Merrill of Cassia stake, the conference decided to bind 500 copies of the senior and junior manuals into books containing the two manuals in limp-cloth binding, the cost not to exceed seventy-five cents. These books were to be prepared for the officers of the associations in the various stakes. Both manuals are complete in text, and will not only make an excellent study for the members of the associations, but will prove very interesting and instructive reading to members of the Church who are interested in the science of the Gospel and lives of the early founders of the Church. The books are faith-promoting in every page. There are about 300 pages of reading matter. Paper covers, the two for 50 cents.

From the report of President Heber J. Grant, it appears that there are 11,537 subscribers to the IMPROVEMENT ERA besides about 2,000 magazines which are sent to the missionaries in all parts of the world. There was a notable increase in subscriptions in most of the stakes, and only five stakes had fallen below obtaining 2 per cent of the Church population as subscribers. Twelve had obtained over 5 per cent. The associations had set out to obtain 15,000 subscribers, having resolved on that number at the last conference. President Grant thought it would be best not to decide on the number this time by resolution, but he expressed a strong desire that the brethren who are interested in the ERA will go to work quietly and effectively to raise the subscription list to 15,000 as contemplated in the resolution of the year before.

The General Fund showed an increase, and the total amount contributed was \$2,513.35. The conference, as well as the Friday night entertainment in Whitney Hall, was delightful to the visitors, and we trust valuable and effective to the cause.

NEW OFFICERS.

Elder Heber S. Olsen, John R. Anderson and Amasa Rasmussen were recently sustained superintendent and counselors respectively, with James L. Peterson, secretary, of the Y. M. M. I. A. of the North Sanpete stake. These brethren reside at Fairview. Elder H. P. Hansen, who was the former stake superintendent, resigned.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Salt Lake is Bonded for 600,000,—On the 29th of July, 1908, a bond election was held in Salt Lake City, for the purpose of obtaining money for water and sewer purposes. The total vote on water bonds was 5,547, and on the sewer bonds 5,524; the majority in favor of the water being 501, and in favor of the sewer bonds, 350. Six hundred thousand dollars of bonds will now doubtless be issued by the city authorities for the purposes named.

Important Events.—Joel Chandler Harris died, in Atlanta, Georgia, July 3. Commander Peary started from New York July 6, on his North-pole expedition; and on the day following, his ship *Roosevelt* was reviewed by the President at Oyster Bay.—On the 9th, President Roosevelt closed arrangements with Charles Scribner's sons for the publication of his African hunting articles, it being his design to hunt big game in Africa at the close of his presidential term.—Frank H. Hitchcock was elected chairman of the Republican National Committee on the 8th.—Thomas E. Watson, on the 9th, accepted the Populist nomination for President.—The candidates for President and Vice-President of the Independent Party are Thomas L. Hisgen of Mass., and John Temple Graves, a journalist born in South Carolina in 1856; of the Prohibition Party, Eugene W. Chafin, now of Illinois, born Wisconsin, 1852; and Aaron S. Watkins, a professor of literature at Ohio Northern University.—On July 17, William W. Astor's son, Waldorf was nominated as a Conservative Candidate for Parliament.—On the 19th the celebration of the Quebec tercentenary was formally opened, and on the 22nd the Prince or Wales arrived as Canada's guest.—The day following Vice-President Fairbanks and the Prince exchanged addresses.—On July 24, the Sultan of Turkey proclaimed the restoration of the Constitution of 1876, and called for a meeting of an elective assembly, and took the oath of allegiance to the Constitution on the 28th. The first Parliament will meet Nov. 1.—On the 22nd the U. S. Court of appeals for the 7th District, Chicago, reversed the decision by which Judge Landis fined the Standard Oil Co. \$29,400,000, and the following day President Roosevelt directed the Attorney-General to take immediate steps to retry the case.—On Aug. 4, the Bamberger railroad was opened between Salt Lake City and Ogden. There was a great banquet given by Mr. Bamberger and attended by the leading people of the city, including Lorin Farr the first Mayor.

President Joseph F. Smith's Trip to the West.—President Joseph F. Smith and party returned to Salt Lake City on July 19, from a 22-day journey in the north-west and south-west of our country. The party which left Salt Lake City, June 26, consisted of President Joseph F. Smith and wife, President John R. Winder and wife, Elder George Albert Smith and wife, Patriarch John Smith, Bishop C. W. Nibley and wife, and Frank and Calvin Smith, sons of President Smith, and Emily, Lucy, Rachel and Jeanetta Smith, daughters of President Smith. The object was to look after Church affairs in these districts, to obtain rest from routine work, and enjoy a little recreation. At La Grande, Oregon, they attended the Union stake conference on June 27 and 28. On the evening of the 27th, a concert was given by John J. McClellan and Lizzie Thomas Edward which the party attended. The new \$4,500 organ just installed was used in the large \$41,000 tabernacle owned by Saints of that stake. After visiting the Hood River Valley, and taking boat down the Columbia, they held a notable conference in Portland, Oregon, on July 5, attended by about 200 Saints. President Nephi Pratt of the Northwestern States Mission presided, and President J. E. Robison of the California mission was in attendance. A number of natural attractions were visited, including a tract of land where it is the purpose to erect a meetinghouse; there was a ride on the Willamette, another on the Columbia to Astoria; and then they made their way to San Francisco, stopping on the way at Vina, Cal., where they held meeting with a colony of 200 Saints composing the Upper Yosemite or Sacramento Valley branch. At Gridley, where there are about 400 members of the Church, a meeting was held. Mount Shasta, the glorious sunsets, and other attractions were fully enjoyed; then the main points of interest in San Francisco were visited and a meeting held. The big trees, Santa Cruz, and the timbered belts of the redwood district were viewed. The party arrived in Los Angeles on Sunday, July 12, where three largely attended meetings were held. San Pedro, Catalina and Coronado Beach were visited, and at Long Branch they were entertained by Mrs. A. W. McCune. The party lunched at the Huntington Club, with a party of bankers, business men and prominent citizens of Los Angeles; and after lunch were treated to carriage and automobile rides through the countryside by courtesy of the Chamber of Commerce. Flowers and fruits were sent to the party, and the favors extended to them were most cordial. The newspapers gave several columns of favorable notices, extracts from speeches by the members interviewed by them; and the reception they met from the people, special organizations and the railroads was very courteous. The trip took twenty-two days, during which time they covered 4,000 miles and visited several states, and they returned home tired but greatly pleased with what they learned, heard and saw. It was really the first trip of the kind ever made by President Winder who appreciated it very much.

Weber Stake Divided and Reorganized.—For some time the Weber Stake of Zion has been the largest in the Church, with a population of about 17,000 people. On the 19th of July the announcement of the proposed division into three stakes was made. On the 26th, the Sunday following, the Ogden Stake was organized. This comprised the northeast portion of the county, divided by 24th Street in Ogden, and includes the districts of North Ogden,

Pleasant View, Eden, Liberty, Middleton and Huntsville, nearly all of Mound Fort and the east half of Lynne ward, and all of the 4th ward of Ogden. The following officers were elected under the direction of Elders George F. Richards and David O. McKay of the quorum of Twelve Apostles: Thomas B. Evans, president; C. C. Richards and Thomas E. McKay, counselors. High Council—A. T. Wright, Marcus Farr, N. J. Harris, Samuel G. Dye, Joseph R. Morrell, W. M. McKendrick, C. J. Jensen, C. E. Peterson, Reuben Rhees, Hyrum Belnap, George E. Ferrin, and Miles L. Jones. Alternates: John W. Chambers, Lester H. Froerer, Albert Stratford, Gilbert Thatcher, Frederick Barker, E. A. Larkin; Clerk of Stake, Fred W. Hodgson; Patriarchs: Lorin Farr, David McKay and Gustave A. Olsen.

On August 2, the North Weber Stake, consisting of that portion of the old Weber Stake lying north of Kaneshville and Hooper and 24th St. east to Washington Avenue, was reorganized. Elders Richards and McKay were present, representing the Quorum of Twelve Apostles. Bishop James Wotherspoon, of the Third Ward was chosen, sustained and set apart as president, and John V. Bluth, clerk of the Weber stake, and Bishop Frank W. Stratford of Wilson ward, counselors. The following high councilors were chosen and set apart: Moroni S. Marriott, Samuel A. Blair, Harry E. Baker, William D. VanDyke, Sr., William H. Tollhurst, Israel C. Brown, George H. Butler, Emuel Bachman, Haskel H. Shurtliff, John F. Barton, Lawrence N. Sherner, Henry W. Nelson. Alternates: John C. Neal, Elias S. King, Nathan A. Hawkes, James M. Carlson, Moroni Chugg, Henry A. Anderson. Stake clerk, recorder, stake tithing clerk and clerk of the high council, David W. Evans.

On Sunday, August 9, the organization of the Weber stake was completed. The old presidency were sustained as follows: Lewis W. Shurtliff, president; Charles F. Middleton and John Watson, counselors. High council: John McQuarrie, John L. Herrick, Wilford O. Ridges, Thomas A. Shreeve, Henry H. Rolapp, Edward I. Rich, J. W. F. Volker, William E. Newman, Francis L. Woods, Joseph C. McFarlane, Fred G. Clark, Alva L. Scoville. Alternates: William G. Rackham, Chris J. Brown, Joseph A. Fife, James R. Beus, Adolph G. Fernelius, David C. Eccles. D. Ray Shurtliff, stake clerk and clerk of the high council. By action of the conference South Weber ward was annexed to Weber stake in conformity with a request from the people of the ward, and by consent of Davis stake. There are now 58 stakes in the Church.

William Bowker Preston.—William Bowker Preston, the fourth presiding bishop of the Church, died on Sunday, August 2, 1908, at the residence of his son-in-law, Oscar W. Moyle, at Cottonwood, Salt Lake County, Utah, whither he had been taken to escape the heat of the city. He was born in Franklin County, Virginia, November 24, 1830. He acted as presiding bishop of the Church from the 6th of April, 1884, to the 6th day of December, 1907, when he retired on account of ill health, and the death of Bishop Robert T. Burton. He was released from the office with the love and good will of the Church, and all of his immediate associates, having a consciousness of duty well done. His father, Christopher Preston, settled in California in 1852. Bishop Preston was baptized into the

Church in 1857, and almost immediately thereafter was called into the ministry by President George Q. Cannon, who then had charge of the Pacific Coast mission. Being ordained an elder, he traveled in Upper California, until in the fall of 1857, when he was called to Utah on account of the invasion of Johnston's army. He arrived in Salt Lake City on New Year's day, 1858. On the 24th of February following, he married Miss Harriet Thatcher whose family he had labored with and known in California. He became a member of the organization known as "Minute Men" who were organized to meet the trying situations of those stirring times. He became a pioneer of Cache Valley in 1859, and located in what is now known as Logan of which settlement he was made first bishop on the 14th of November 1859. He was ordained and set apart under the hands of Apostles Orson Hyde Ezra T. Benson, and Bishop Peter Maughan, who was the pioneer of Cache Valley. He took a leading part in the building of Logan, in constructing canals for watering the country, and in surveying the beautiful city which he spent much energy in assisting to build. In 1862-3 he served in the Territorial Legislature, and at the April conference, 1865, he was called to fill a European mission, leaving Salt Lake City on the 10th of May following, to fill his call. While on this mission he labored as president of the Newcastle and Durham conferences, until January 18, 1866, when he was given charge of the business department of the Liverpool office. On the 14th of July, 1868, he sailed for America, and came to Utah in charge of a company of 600 Saints. Prior to this time he had made two trips to the Missouri river with ox teams to emigrate the poor in the years 1863 and 1864. With the advent of the Union Pacific Railway, we find him in Echo canyon in the winter of 1868 engaged in the construction of the great overland route. Returning to Logan he was again sent to the legislature to represent Cache County in 1872-76-78-80-82. After the death of Bishop Peter Maughan, he was called, April 24, 1871, to act as presiding bishop in Cache Valley. He was one of the leading spirits in the formation of the Utah Northern Railroad Co., which was organized in 1871, to build a railroad from Ogden to Cache Valley. John W. Young was president, and W. B. Preston, vice-president and assistant superintendent, which position he held until the road passed into the hands of the Union Pacific Company. He was chosen as first counselor to Moses Thatcher, president of the Cache stake, at its reorganization, in May, 1877, which position he held until President Thatcher was called to the quorum of Apostles in April, 1879, when he succeeded Elder Thatcher as president. When Bishop Edward Hunter died, October 16, 1883, the office of presiding bishop was left vacant until the following spring when, as stated, William B. Preston was called, April 6, 1884, to the high and responsible position of presiding bishop of the Church. He was buried in Logan, and many of the general Church authorities attended his funeral.

The life of Bishop Preston was a busy one. He was a good and kind man, and many who crossed the plains with him remember his wise counsel and fatherly care for the Saints. He was a man who acted more than he spoke, though he could express himself pointedly and practically whenever it became necessary. In character, ruggedness and stability, he was a genuine type of early "Mormon" pioneers.

The Philippine Code.—Following is an extract from an article in the January, 1908, *Green Bag*, entitled "Some Legal Aspects of the Philippines," by Judge James H. Blonnt, formerly of the Philippines. That such a splendid compliment should be paid to a citizen of Utah, is cause for congratulation, and a source of pride to the thousands of friends of Major Young, who is now the president of the Ensign Stake of Zion:

"After a year or more of experience with the native courts, it became evident that the Spanish criminal procedure was entirely incompatible with American ideas of justice. For instance, its red tape was so interminable as to amount practically to a denial of justice. Again, evidence would be presented in court against absent persons, the testimony would be reduced to writing, slowly from day to day, and when enough was accumulated to convict, the man would be seized and imprisoned, informed that he was guilty of such and such a crime, and, if he denied it, told that he must prove his innocence.

"Without further specific instances, it will at once become apparent that under President McKinley's instructions aforesaid, it was both permissible and advisable to put in force legislation containing the Bill of Rights and other fundamentals of our law, including the right to writ of *habeas corpus*, so that a man should always enjoy the presumption of innocence until proven guilty, the right to be confronted by and to cross-examine the witnesses against him, to have counsel and a copy of the charges, etc.

"To meet this need, on April 23, 1900, there was published what has since been known, continuously down to the present time, as General Orders 58, Office of United States Military Governor, Series of 1900.

"It was simply a piece of legislation, a code of criminal procedure, drawn principally by Major R. W. Young, a lawyer of Salt Lake City, a volunteer officer of the Utah Battery, who before the war had been chairman of the Utah Code Commission.

"This gentleman little suspected, in all probability, what a splendid and enduring piece of work he was doing. After the Civil Commission of five members, headed by Governor Taft, came out to the islands to take charge in June, 1900, some friction, not, however, of a serious nature, arose from time to time between them and the military authorities, the latter considering the three eminent lawyers among the newcomers, Messrs. Taft, Wright and Ide, as mere high-toned theorists, and the two professors, Messrs. Moses and Worcester as mere lucky carpet-baggers. As the time passed and the situation grew less and less harmonious, the disposition of the Taft Commission to consider the military authorities as unskilled in the law grew apace, and having the power to do so from the president, the common chief of all, they undid a good deal of what the military had done. But never did they find fault with this General Order 58. It stands upon the statute books of the Philippine Islands today with a few minor amendments, a monument largely to Major Young.

"It has been translated into Spanish and the native dialects, and every lawyer in the Archipelago, be he Filipino, Spaniard or American, is familiar with it. In an article which appeared in the *American Monthly Review of Reviews* for Sep-

tember, 1905, my successor in office as judge of the twelfth judicial district of the Philippine Islands, Hon. Charles S. Lobingier, of Nebraska, speaks of General Order 58 as 'a precise, and yet humane and up-to-date mode of criminal procedure.' Judge Lobingier goes on to say that the authorship of this important piece of legislation has been ascribed to Secretary Root, adding 'I cannot say how authentically.' I concur in the opinion he expresses that 'it is certainly worthy of so distinguished a lawyer.' It becomes apparent from the foregoing, that, though not quite so distinguished as the Secretary, the gentleman from Utah aforesaid is efficient in drafting of laws, as well as commanding artillery in action. * * * *

"The work done by Judge Ide in improving the law of civil procedure, like that of Major Young, on the criminal side, very greatly decreased the law's delay which under the Spanish regime had too often practically amounted to a denial of justice. * * * *

"There are few lawyers, if any, in this great country who could have done our 'lawgiving' in the Philippines better than did Major Young; and later Governor Ide, and their respective co-laborers. It was not like the work of code-revising under a settled system or jurisprudence. The legislation they successfully worked out, taken as a whole, ought to rank in the annals of jurisprudence along with the East Indian Code prepared by Lord Macaulay and others at Calcutta in 1834-1838."

Young Turkey.—For more than twenty years there has been a steadily increasing opposition by a certain class of young Turks against the policy and methods of Abdul Hamid, the present Sultan of Turkey. Over thirty years ago a constitution was promulgated. Before it fell, in the words of Grover Cleveland, into innocuous dessuetude, the present Sultan found it more to his liking to rule the country absolutely. There is, to be sure, the sublime porte, a sort of Turkish cabinet, but this is made up of men who are the mere creatures of the Sultan. Abdul Hamid, has been a very resourceful, indefatigable worker, and withal ingenious in warding off the dangers of European diplomacy. He has been, however, an oriental despot, and like others of his kind has been constantly on the guard against assassination. In selecting his immediate counselors he has chosen in the first instance men upon whom he could rely for his own personal safety. He rarely ever leaves his palace grounds. Every Friday he goes across the street, a distance of a few hundred yards, to worship in a mosque built for his special purpose. He is surrounded on that occasion by thousands of guards, picked Turkish soldiers on whose loyalty he can rely. Against him personally the opposition has not been so great, as it is against a certain palace coterie who are supposed to carry out his will, but who often thwart his purposes by the use of methods which promote their own individual welfare at the expense of the people at large. The Sultan, himself, is so shut out from the world and from his own subjects that he is almost wholly dependent upon the information brought him by the coterie of men who are after all ready to deceive him so far as they are able to do so. To be a favorite with the Sultan is the road to enormous wealth and almost unlimited power and influence. It is against such a state of affairs that the young Turk has

been contending for more than a quarter of a century. At first this opposition was centered in Paris where literature was sent out for the purpose of creating a revolutionary sentiment.

Throughout all this period, the chief reliance of the revolutionists has been in the soldier who is the chief support of the present regime in Turkey. The soldiers are changed every so many years and the army is therefore renewed by young men who come to Constantinople from the various provinces of the Turkish Empire. The financial condition of the country is in such a wretched condition and there is so much graft in the official life of the country that by the time the simple soldier receives his compensation there is little or nothing left upon which to exist. His daily rations are of the most meager sort, and one sometimes wonders how he can exist upon them at all. The soldier, therefore, has been the most encouraging field for the growth of revolutionary ideas, and at the same time is the Sultan's only reliance. The Turks are a taciturn people. It is not easy to learn what is going on among them, so that the revolutionary propaganda took root slowly, and though slow of growth it has gained a remarkable hold upon the thoughts and feelings of the Turkish army. Furthermore, it has been the policy of the Sultan's advisers to calm his fears and belittle all reports of discontent among the troops. Among the most loyal supporters of the Sultan have been the Albanians, who are brave mountaineers, fearless in contests and excessively proud of their military trappings. The Albanian regiment was, therefore, the Sultan's favorite. It received his commendations and favors, and has been beyond question his most loyal support. When recently the Albanian regiment declared itself in favor of a constitution, it was a positive announcement which the Sultan could not disregard. If that regiment had been won over to the ideas of the "Young Turk" nothing could be hoped for from any other source in the army.

Abdul Hamid responded immediately and favorably to the constitutional demand by sending out an *irade* to all the governors of provinces, announcing his decision to re-establish the constitution of 1876. Thereafter it was his intention, he declared, to govern the country through a parliament. The new *irade* gave rise to wild demonstrations throughout the empire, and the phlegmatic Turk has been aroused to a political excitement that seems wholly incomprehensible to those familiar with his stolid character and indifferent demeanor.

"Young Turkey" has certainly won out in the agitation which has brought about these unexpected concessions from the Sultan. Students of Turkish affairs have long known the methods pursued by the "Young Turk," but few ever dreamed that a revolution was so near at hand. There were no visible signs of it, and its announcement came like a thunderbolt from the clear sky. Turkey has been for the past generation the powder magazine of Europe. Statesmen of European countries have long dreaded disturbances in the realm of the Sultan, because they knew that such disturbances might at any moment lead to war. What, therefore, happens in Turkey in the immediate future will be a matter of wide-spread interest to those who know what dangers lie constantly concealed in Turkish diplomacy. Abdul Hamid is a man of great parts, and perhaps the best qualified man in his empire to deal with complicated conditions. The world will look on with anxiety and some apprehension.—DR. JOSEPH M. TANNER.

Y. M. M. I. A. Annual Conventions 1908

To Stake and Ward Officers Y. M. M. I. A.:

The following appointments have been made for the M. I. A. conventions, 1908. In case any changes are desired in the dates given, the stake superintendents should immediately consult with their stake presidencies and arrange for a new date, and notify the General Boards of the Y. M. and Y. L. M. I. A.:

Beaver, Emery, Malad, San Luis, Hyrum—August 30.

Taylor, Cassia, Granite, Teton, Ensign, Jordan, Nebo, Weber, Parowan, North Davis, San Juan, Sevier, Fremont, Rigby—September 6.

Alberta, Liberty, Star Valley, South Sanpete, Wasatch, Cache, Wayne, Uintah, South Davis, Tooele, Bannock, Pocatello—September 13.

St. George—September 14.

Big Horn, Oneida, Blackfoot, Summit, Millard, Pioneer, Salt Lake, Panguitch, Juab—September 20.

North Sanpete, Woodruff, Union, Benson, Bingham, Morgan, Utah, Kanab, Alpine, Box Elder, Bear Lake—September 27.

The conventions of the Arizona and Mexico stakes will be held in October, the exact dates to be given hereafter.

Stake superintendents will please give special and *immediate* attention to the following items:

1. Confer with the stake presidency—secure their co-operation and arrange for the conventions.

2. See that your ward and stake organizations are all complete and your class teachers selected before the convention.

3. See that all officers and class teachers are notified, by letter or by personal visit if necessary to secure their attendance.

4. Secure suitable hall or halls for the convention, where both the Young Men's and Young Ladies' officers may be accommodated, without interfering with the Sunday schools or the ward meetings. Consult with the Young Ladies' officers in regard to this. Confer with the officers of the Young Ladies and arrange for entertaining officers who come from a distance; and, if practicable, provide for light joint luncheon between sessions.

5. Have all Sunday school teachers who are Mutual Improvement officers or class teachers excused from Sunday school classes to attend the morning session of the convention. This has been provided for by arrangement between the two Boards.

6. Extend a cordial, special invitation to the stake presidency, high counselors, and bishops and their counselors, and all the stake officers of the auxilliary organizations, to attend the convention meetings.

7. See to it that competent persons are selected to treat the subjects at the convention and assign the topics to them in advance, and call attention to the necessity of preparing the subject according to the outlines.

8. Forward copies of this circular to every ward president without delay.

9. Hold at least one preliminary meeting of the stake superintendency, aids, and convention speakers, discuss the convention subjects thoroughly, and perfect all arrangements for the convention, in ample time before the date. Secure the best places possible for the meetings.

10. Confer directly with the bishop of the ward where convention is to be held, and secure the use of the ward meetinghouse for a public evening meeting which should be well advertised. Have special music by the choir, and arrange for one musical number by the young women and one by the young men. The visiting Board members may occupy the time.

In making these arrangements, care should be taken not to interfere with the sessions of the Sunday schools or regular ward afternoon meetings. Some settlement should be selected where the meetings can be held in a building other than that in which the Sunday school and ward afternoon meetings are held.

Thoroughly advertise your convention throughout your stake; give frequent notice in all ward meetings, Sunday schools and other gatherings, and have a notice published in your local newspaper, in addition to individual notice, personal or by letter, to every Y. M. M. I. A. officer, including the class teacher.

For the work of the Young Men's Associations, two meetings will be held, one at 10 a. m. and one at 2 p. m. In the evening, at the most convenient hour, a joint meeting will be held to which the public should be invited. A program need not be prepared for the evening meeting. In case no visitors from the General Board are present, the stake officers should be prepared to occupy the time in presenting to the public the advantages and outlines of M. I. A. work for the season, and otherwise proceed with the convention work.

The meetings will be conducted by the Stake M.I.A. officers, and the Young Men's program will consist of the following:

MISSIONARY WORK.

I—Missionaries. M. I. A. Stake officers.

- a Personally visit Ward M. I. A. officers with a view to instruct them in their duties as officers and missionaries.
- b Arrange for monthly meetings with ward officers, and in addition to attending to official business, insist on actual missionary work being reported.
- c Stake officers should take up missionary labor in wards that fail to accomplish the work.

II—Missionaries. M. I. A. Ward Officers.

- a Object: To induce attendance.
- b To interest those who attend.
- c To secure and interest suitable leaders in the various departments of the work, such as regular class work; recreation; amusement; special exercises in meetings, etc.
- d To socially intermingle with the prospective members and form an acquaintance with them, so that your influence may be felt for their uplifting and betterment.
- e The real aim and object being to interest the careless and indifferent boys in recreation and amusement, with a view to their becoming active members of the association.

TOPICS FOR PRELIMINARY PROGRAMS.—PERSONAL CARE OF HEALTH.

I—Air.

- a Breathing. Breathing should be deep and full, and should be through the nose, to avoid asthma and chronic bronchitis.
- b Ventilation. Every sleeping room, living room, church and home, should have abundance of fresh air. (ERA, Vol. XI, p. 303).

II—Food.

- a Kind. Food should be plain and pure. Fruits and grains are valuable as a diet. (See counsel in Sec. 89 Doc. and Cov.)
- b Amount.
- c Mastication. Eat slowly and chew well, to make each particle accessible to stomach secretions. Avoid alcoholic drinks. The bad effects of smoking. Exercise of the abdominal muscles by work, games, or by bending and raising the body and legs, strengthens the muscles and prevents constipation.

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II—Cleanliness.

- a Bathing.
- b Teeth and hair. The teeth should be cleansed after every meal. Plain soda is a good tooth powder. The hair should be frequently washed and brushed.
- c Clothing. Dress should be loose, never tight, and adapted to the season of the year. Texture should be cleansed frequently to remove poison secretions. Shoes should leave the foot free.
- d Home and surroundings. The home should be clean, well lighted and well ventilated. Grounds and yard should be kept free from decaying matter.

IV—Exercise.

- a Physical work. Physical exercise is beneficial both for the mind and the body. Labor leads to contentment and happiness. (ERA, Vol 10, pp. 63-64).
- b Kind of exercise. Exercise should be so varied as to develop all the muscles of the body and should be adapted to the age, health and strength of the person.
- c Temperance in physical exercise. Do not over-do in anything.
- d Mental attitude. Physical exercise, to be of the greatest value, should carry with it a mental liking. Thinking about and liking your work improves your ability to do it.

V—Sleep.

- a Clean beds.
- b Hours for rest. (Doc. and Cov. Sec. 83: 124).
- c Refined decorations.
- d Causes of disturbed sleep.

RECREATION AND AMUSEMENTS.

I—What they are.

The employment of leisure time.

II—They differ from labor only as the attitude of the actor differs.

Work has the element of duty in the motive that sustains the activity. It has an aim external to or beyond the act itself. Fishing under one motive may be work, and under another motive it becomes recreation. Reading may be study or amusement, according to the mental attitude assumed or possessed by the reader. Dancing is toil to the dancing master, or the hired performer.

III—The necessity for recreation and amusements.

They are essential to individual development as rests from toil.

IV—Propriety.

Propriety in amusements consists in keeping within the range of God's revealed laws, Nature's laws, and the laws of good society.

V—Types of recreation and amusement.

a The gymnasium and track team.

Physical examination is indispensable, if one would avoid the danger of injury from over-exertion, etc.

Strict adherence to direction of the trainer is essential to safety and success.

b Dancing.

This is the poetry of motion; and vulgarities are as out of place in action, as they are in story, song or pictures. Saturday night dancing interferes with Sunday spirituality and *should be discouraged*.

c Excursions.

Good form and social safety requires that young people should have proper chaperonage on mountain trips and excursions in general. We need not only good characters but good names to make life its best.

d Buggy-riding.

Improprieties of

Sunday riding; late night riding; overcrowding.

e Hunting and fishing.

The game laws should be respected. Needless killing or catching is wicked.

"Woe unto him that taketh life and hath no need."

VI—Recreation and amusements are an index to the nature or inward character of the individual.

Man is most free in his recreation. What one loves most one will do in hours of leisure.

"Tell me what one does in his hour of leisure, and I will tell you what he loves best—Tell me what he loves best, and I will tell you what he is."

VII—Recreation and amusements

Should be recognized as a part of living.

One-half day of each week could be profitably used for recreations, and leave the Sabbath for spiritual culture.

We should so plan our work that there will be no excuse for robbing the Lord's day of its sanctity.

MUTUAL ROUTINE WORK.

I ERA.

Plan for a large subscription list for the IMPROVEMENT ERA, Vol. 12.
How?

- a Appoint a stake aid (if you are not to do the work yourself), to look after the subscriptions, and see that he does it.
 - b See that a ward agent is appointed by the association president (if he does not intend to do the work himself) in each ward.
 - c Provide each stake and ward agent with complete lists of ERA subscribers for Vol. 11. They will be mailed to you from the ERA office. Use this as a basis upon which to build your large subscriptions.
 - d Visit the subscribers as soon as possible—preferably in September and early October, and get them all to renew.
 - e Send in the list of subscribers promptly, and when you do so, give the name of subscriber and his postoffice address. State whether the subscriber is new or a renewal.
- In sending money for subscriptions, always give the names of the subscribers who are to receive credit for it, placing amount after each name. Give also postoffice address.

II—Rolls and Records.

- a All persons between the ages of 14 and 45 are eligible M. I. A. members, and should be enrolled on the permanent rolls of our associations as members, their consent, of course, having first been obtained.
- b To this end, an annual census of the ward should be taken, and the officers should constitute themselves missionaries, to have all eligible members consent to being enrolled, and work to have as many of them as possible attend and take part in the meetings.
- c At the beginning of the year, make an active or attendance roll of all who are present at the first meeting, adding thereto at each meeting during the season. From this attendance roll all averages for the annual report should be made up. Attendance at a single meeting entitles a member to a place on the active or attendance roll.
- d Roll and record books are for sale at the General office, Salt Lake City, Utah, price 75 cents.
- e Printed minute book forms are for sale at the General office, at 25 cents. Each association should be provided with one or more of these for the use of the secretary, who should take and record the minutes carefully, and have them read and approved at each meeting.
- f Ward secretaries should be required to have their records up to date; and to report promptly at the close of the season to the stake secretary, who should render his annual report promptly to the General secretary, no later than May 10, each year.
- g A stake aid, and also an aid in each ward should be appointed to look after this division of the work, and the stake superintendent and ward president are held responsible to see that this important labor is properly attended to. The General secretary will be pleased to correspond with the persons in charge, and render any aid possible.

III—Manuals.

Science and the Gospel.

Lessons in Church History.

The following suggestions on the Manual and how to distribute it, if carefully followed, will be of great value to all concerned.

- a Appoint a stake aid to look after the manual business; and see that manual agent is appointed in each association to look after the work.
- b Ward presidents should order direct from the General secretary, and distribute to the members who should pay for it as they get it. Price 25c. All unsold, if not used, may be returned.
- c Have the manual account in the name of the ward president, and when the secretary or treasurer, or other officer writes concerning the account the name of the president should be given, also the stake, the ward, the postoffice or rural delivery, and state.
- d Make a canvas to learn about how many manuals you will need in your ward, and send for the number that you need at once.
- e Where manuals are given as premiums, the president so giving them will report to the office the number given, and receive credit accordingly. Every subscriber of the ERA (subscription \$2.00) is entitled to a manual free.

IV—Funds.

- a Every member of the Y. M. M. I. A. is asked to contribute 25 cents annually to the General improvement Fund.
- b Payment is made during the second weeks in December and February, in envelopes furnished for the purpose by the General Board, and previously distributed by the officers.
- c A stake aid should be appointed to look after the distribution of the envelopes and the collections.
- d A like agent or officer should be appointed in each ward, who should credit all payments to this fund in the roll and record book. All funds collected should be forwarded to the Stake Superintendent, or his agent, in December and in February.
- e The stake superintendent or treasurer should report promptly to the secretary of the General Board, remitting the amounts collected in December and February.

Address all communications relating to M. I. A. work to

ALPHA J. HIGGS, General Secretary, Salt Lake City.

At the morning meeting the first two subjects will be considered, and the second two at the afternoon meeting. Questions and general discussion will follow.

These M. I. A. conventions are very important and should be made the most helpful of any of our gatherings held during the year. The success of your convention depends largely upon your efforts. Every necessary preparation should be supervised by yourself. You are capable of doing the work, and we expect you to do it. May the Lord bless you abundantly in your efforts.

At least one week before date thereof write the General secretary stating what arrangements have been made for holding convention and where convention will be held.

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 Heber J. Grant, Assistant.
 B. H. Roberts, Assistant.
 Evan Stephens, Music Director.
 Horace S. Ensign, Asst. Music Director.

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